

For Library Use



The Library
SCHOOL OF THEOLOGY
AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

2

X1

THE

HOME MISSIONARY,

AND

AMERICAN PASTOR'S JOURNAL.

Go, PREACH THE GOSPEL *Mark*, xvi. 15.
How shall they PREACH except they be SENT? . . . *Rom.* x. 15.

PUBLISHED BY THE EXECUTIVE COMMITTEE OF THE AMERICAN HOME
MISSIONARY SOCIETY,
At the Society's Office, 150 Nassau-street, New-York.

VOL. XI.

FOR THE YEAR ENDING APRIL, 1839.

NEW-YORK:
PRINTED BY WILLIAM OSBORN,
~~at the 88 William-street~~

1839.

85

HOME MISSIONARY

AMERICAN PASTOR'S JOURNAL

Vol. XL

Published by the American Board of Commissioners for Foreign Missions, New York

Published by the American Board of Commissioners for Foreign Missions, New York

Vol. XL

For the Year Ending April, 1881

NEW-YORK

Printed by William D. Howland

University of Southern California

1881

Rel. 266.05 H765 V.11

INDEX TO THE HOME MISSIONARY.

| | Page. | | Page. |
|---|---------------|--|---------------|
| Abundance of labor, | 137, 157, 246 | Central agency, 35, 74; report, 74; receipts, 20, 96, 164, 212, 236, 260, | 284 |
| Accounts of trials, why published, | 201 | Changing the field of labor, | 116 |
| Adams, Rev. Wm., address of, | 42 | Character influenced by climate, | 248 |
| Addresses at the Anniversary, | 40, 42, 46 | Cherokee country, | 177 |
| Advancement in a church, | 257 | Child's legacy, | 118 |
| A feeble church, | 224 | Christian colony, | 254 |
| Affliction, 84; not sanctified, | 252 | Christian females preaching the Gospel, | 113 |
| Afflictions, 162; of a Missionary, | 198 | Christian mother, | 61 |
| Aged convert, 183; aged trophy of grace, | 7 | Church almost broken up, 251; built, 154; conferences, 88; erected, 87; organized, | 136 |
| Aid, acceptable, 134; effectual, 87, 177, 281; timely, 178; further, not needed, | 153 | Circular to the Missionaries, | 31 |
| Aim of the Home Missionary, | 265 | Circulation of religious works, 11, 106, 138, 202 | |
| American Home Missionary Society, 25; officers, 25, 26; attachment to undiminished, 208; how shall it be sustained, 187; usefulness of, 112, 136; in a prosperous state, 50; pecuniary wants of, 143; seven reasons for aiding, | 210 | Climate, influence on character, | 248 |
| Alabama, minister in, | 107 | Cold meeting-houses, | 205 |
| American Tract Society, grant of tracts, | 119 | Collections needed now, | 50 |
| Angelica Presbytery, Mission to feeble churches in, 141, 203; letter of committee of, | 141 | Colony, interesting, 179; Christian, in Michigan, | 254 |
| Annual concert, | 247 | Comfort to the desponding Missionary, | 111 |
| Apostacy of professors, | 223, 224, 248 | Common Error, | 254 |
| Application from Virginia, | 113 | Comparative efficiency of voluntary and ecclesiastical efforts, | 117 |
| Appeal for aid, 181; in behalf of needy districts, 60, 61, 66, 83, 94, 107, 112, 113, | 127 | Comparison of Missionary and other churches, | 194 |
| Appeals for ministers, 132, 134, 141, 175, 222, 253, 256, 270, | 276 | Connecticut Missionary Society, notice of, | 34 |
| Ardent spirit and the spirit of war, | 69 | Contention of laborers, | 277 |
| Attachment to the A. H. M. S., | 208 | Convert, an aged, | 183 |
| Balls vs. Bible class, | 283 | Covetousness, | 179 |
| Beginning early, | 135 | Cowan, Rev. J. F., installed, | 106 |
| Benevolent efforts, | 13 | Crane, Rev. A., Report, | 74 |
| Bible class vs. Balls, | 283 | Crisis, the present, 186; in the West, | 225 |
| Bishop, Rev. R. H., D. D., Testimony, | 205 | Dark and gloomy day, | 111 |
| Blessedness of giving, | 279 | Darkness and day, | 275 |
| Border community, | 67 | Day of small things, | 114 |
| Bread is sweet to the hungry, | 258 | Death of a Missionary, 110; of a youthful friend, | 162 |
| Business men, a thought for, | 209 | Decision, religious, | 14, 58, 159 |
| Calls for preaching, | 181 | Delusion, | 199 |
| Camp meetings, | 175 | Depravity and ignorance, case of, | 143 |
| Campbellism, | 197, 199 | Desire for preaching, | 130, 258 |
| Campbellite revival, | 199 | Despise not the day of small things, | 114 |
| Canada, Home Missions in, 12; progress in, 182; war, 11, 142; H. M. S. notice of, | 35 | Destitute, God's care of, | 210 |
| Candidates for the ministry, | 107 | Destitutions, | 61 |
| Case of a young man, | 156 | Deuteronomy, xv. 7, 8, 10, 11, | 210 |
| Cases of conviction, | 6 | Devotion to Missionary work, | 129 |
| Catholic influence, | 208, 224 | Difficulties, | 61, 273 |
| Causes of feebleness of churches, | 257 | Difficulty, new form of, | 133 |
| | | Discouragements, | 128 |
| | | Distribution of religious works, 11, 106, 138, 202; of Tracts and Bibles, | 152 |
| | | Division, deplorable effects of, | 252 |
| | | Divisions, ecclesiastical, | 133, 150, 152 |
| | | Doctrinal preaching, | 250 |

| | Page. | | Page. |
|--|-------------|---|----------|
| Donation, | 204 | Home Missionary, read 187; aim of, | 265 |
| "Do the churches pray for us?" | 255 | Hoover, Rev. Jesse, death of, | 110, 153 |
| Dwight, H., Esq., address of, | 40 | How shall the Gospel victory be achieved? | 169 |
| East and West contrasted, | 251 | How to treat feeble churches, | 15 |
| Ecclesiastical difficulties, | 133, 137 | How the cause stands, | 49 |
| Ecclesiastical and voluntary efforts, | 117 | "I am in debt," | 241 |
| Effectual aid, | 177 | "I have done my part," | 241 |
| Ellis, Rev. J. M., installed, | 58 | Illinois, appeal for ministers, 66, 83; laborers needed in, | 134 |
| Encouraging progress, 182; prospects, | 229 | Importance of aid, | 233 |
| Encouragement, | 84, 129 | Independence of feeling, | 227 |
| Every little helps, | 251 | Indiana, destitutions in, | 61 |
| Evidence of usefulness, | 230 | Indians, trouble with, | 83 |
| Evil habits, force of, | 182 | Indirect aid, | 220 |
| Evils of division, | 150, 152 | Injustice to ministers, | 140 |
| Excursion, Missionary, | 85 | Inquiry answered, | 208 |
| Excuses for not giving, | 241 | Intemperance, | 66, 93 |
| Executive Committee, rule of, | 187 | Interesting colony, 179; cases, 160; donations, 118; church in its 3d year, | 281 |
| Expense of living, | 200 | 280; pupils, | 281 |
| Eye witness, testimony of, | 112 | Introductory remarks to vol. xi, | 1 |
| Failure in paying ministers, | 140 | Iowa district, 8; prospects and claims of, | 221 |
| Fastidiousness of the age, | 102 | Judd, Rev. G. N., report, 16; acknowledgements of receipts, (see Philadelphia agency,) | 112 |
| Feeble churches in New-Hampshire, | 195 | Kenton, O., | 14 |
| Feeble churches, how to treat, 15; encouraged, | 50 | Kingdom of God like leaven, | 115 |
| Feeble church and its first minister, | 139 | Labor not in vain, | 113 |
| Feebleness of churches, causes of, | 257 | Laborers wanted, 83; in affliction, 113; contending, | 277 |
| Females, preaching the Gospel, | 118 | Laying the foundation, | 107 |
| Field of labor in Wisconsin, | 130 | Leaven, 14; of the Gospel, | 252 |
| Fields of desolation, | 49 | Legacy of a child, | 118 |
| Fifty counties vacant, | 222 | Letters from christians at the East to friends in the West, | 202 |
| First report of a Missionary, | 155 | Letters from D. Abel, 6; A. S. Allen, | 233 |
| Force of evil habits, | 182 | 233; W. P. Apthorp, 8; E. Barber, | 158 |
| Foreign Missions promoted by Home Missionaries, | 273 | 158; J. Barlow, 162; R. Barnes, | 108 |
| Fort Wayne, Germans at, | 110 | 108; Z. S. Barstow, 118; F. Bartlett, 3, 8; D. Beers, 7; J. H. Bernheim, 86; R. H. Bishop, 205; T. Blair, 7; R. Blake, 153; J. Boggs, | 162 |
| France and Geneva, evangelical societies, | 37 | 162; A. Bradshaw, 198; W. Brunton, 182; C. B. Cady, 6; M. Chase, | 136 |
| Friend of Home Missions, death of, | 162 | 136; C. G. Clark, 256; J. A. Clark, | 245 |
| Fruits of revivals, | 232 | 151; N. C. Clark, 55, 83, 152; G. Coan, 185; S. Cochran, 179, | 254 |
| Further aid not needed, | 153 | 254; J. F. Cowan, 105, 175; J. Crawford, 136, 229; S. Cowles, 142; | 274 |
| Gentle dews, | 253 | J. W. Dale, 4; J. M. Davis, 3, 203; L. De Witt, 2, 137; N. B. Dodge, | 82 |
| German character, | 89 | 82; S. Dunton, 220; J. W. Eastman, 160; J. Eells, 11, 138, 202; | 202 |
| German Reformed Church, Missions of, | 36 | J. M. Ellis, 58, 202; D. H. Emerson, 281; G. Freeman, 88; R. Gaylord, 221; N. Gould, 108, 223; | 175 |
| Germans, 86, 136; their connexion with the church, 89; susceptibility to Gospel influence, 90; in Boston, 89; at Fort Wayne, 10; in Illinois | 132 | F. R. Gray, 174, 246; L. Hall, 115, | 274 |
| Give steadily and from principle, | 102 | 175, 269, 271; E. H. Hazard, 10, | 274 |
| Good beginning, | 91 | R. Holman, 152, 196; E. Hoyt, 244; E. S. Huntington, 176; | 200 |
| Good device, | 11 | E. Hyde, 232; A. Johnson, 200; A. Jones, 63, 128; M. Kimball, 2; | 251 |
| Good thought, | 202 | E. Kingsbury, 109, 251; E. D. Kinney, 245; S. Kittredge, 84; H. Kroh, 132; F. Kyte, 88, 233; R. W. Landis, 5; T. Lippincott, 249; J. B. McCreary, 243; F. B. McElroy, 10, | 105 |
| Good work, | 232 | 105; J. M. McGregor, 87; W. | |
| Gospel victory, how achieved, | 160 | | |
| Grand, O., | 112 | | |
| Gratifying evidence of usefulness, | 230 | | |
| Gratitude of the churches, 109; for assistance, 83; for relief, 114; for aid, | 134, 179 | | |
| Great West, population, 248; influence on the union, 248; on other lands, | 248 | | |
| Hale, Rev. Albert, 37; receipts, | 52 | | |
| Hard field, | 88 | | |
| Hard times, | 64, 160 | | |
| Harding Co., O. | 112 | | |
| Has the spirit of Missions fled? | 84, 94, 134 | | |
| Hastings, E. P., receipts, | 20, 236 | | |
| Home Missions, indispensable, 62, 64, 249; still needed, 207; preaching to heathen, | 273 | | |

INDEX.

v

| | Page. | | Page. |
|---|-------|--|-------|
| McKillican, 11, 183; C. W. McPheeters, 106; E. R. Martin, 155, 229; B. Matthias, 221; J. J. Miter, 247; J. R. Moser, 6; C. Nichols, 130, 272; J. Noyes, 11; one of the Secretaries, 94, 117; J. Page, 91; D. F. Palmer, 228; A. J. Parker, 12, 163; J. Patton, 5; S. Payne, 138, 178; A. L. Pennoyer, 109, 197; G. G. Porter, 155; O. S. Powell, 203; A. Putney, 59; Wm. Ramsay, 4, 59; A. T. Rankin, 153; S. W. Raymond, 185; J. Robertson, 69; S. W. Rose, 68; C. M. Seaton, 183, 244; S. Sessions, 59; E. J. Sherrill, 116, 244; J. H. Shields, 84; H. S. Smith, 89; R. H. Snoddy, 134, 219; W. B. Stow, 200; J. Stratton, 65, 151; R. E. Tedford, 134; S. Thompson, 229; J. Tucker, 93; Wm. Waith, 87; M. H. Wilder, 67; J. D. Wilson, 113, 135; J. S. Winter, 92; G. C. Wood, 82, 150, 222; B. Woodbury, 68, 85; W. W. Woods, 219; A. Wright, 128, 269 | | New-Hampshire Miss. Soc. 193; history of, 193; 37th Report, 193; results, 184, 195; notice of, 32 | |
| Library, circulating, 138 | | New country, trials of, 131 | |
| Lights and shadows, 128 | | New form of difficulty, 133 | |
| Living, expensive in the West, 129 | | New settlements, ministers for, 125 | |
| Lost opportunity, 277 | | New-York, dilapidated churches in, 62 | |
| Lutheran branch of A. H. M. S. 19, 36 | | Northern Indiana claims, 276 | |
| Maine M. S., notice of, 32 | | Notices to Missionaries, 51, 119, 187, 235 | |
| Marion Presbytery, 112 | | One sinner destroyeth much good, 183 | |
| Massachusetts' Miss. Soc., notice of, 33 | | Opening for usefulness, 175 | |
| Means, variety of, 139 | | Opportunity lost, 277 | |
| Meeting-house built, 136 | | Opposers, 183 | |
| Meeting-houses cold, 205 | | Ordination of Rev. E. J. Sherrill, 116 | |
| Mercy drops, 84, 135 | | "O that they were wise," 156 | |
| Michigan, H. M. S., 37; receipts, 20, 236; vacancies in, 141, 256 | | Parsonages 104—disadvantages of, 105 | |
| Minister, in Wisconsin, 129; needed, 231 | | Pastor, good one needed, 132—settled, 116 | |
| Ministers, in hard fields, 49; what kind needed in the new settlements, 125; duty of praying for, 184; for the West, qualifications of, 253; why not esteemed, 103; injustice to, 140; claims to support, 267 | | Pastor's solicitude, 156 | |
| Miscellaneous, 13 | | Pastoral visiting, 87 | |
| Missionaries, revival among, 233; prayer for, 81 | | Penitentiary, Eastern, 4 | |
| Missionary appointments, 19, 51, 76, 95, 120, 144, 163, 188, 211, 235, 259, 283 | | Perils in the wilderness, 270 | |
| Missionary and other churches compared, 194 | | Permanent Ministry, 68 | |
| Missionary afflictions, 198, 230; character, 201; privations, 277; excursion, 85; labor, results of, 67, 68; tour, 12; trials, 154, 226 | | Philadelphia Agency, notice of, 37; 4th Annual Report, 16; collections, 16; Missionaries, 17; revivals, 17;—the work before us, 17; usefulness, 3; Receipts, 20, 52, 96, 144, 164, 188, 212, 236, 260, 284 | |
| Missionary, death of, 153 | | Pioneering, 250 | |
| Missionary's account of his field, 181; first report, 155 | | Pioneers, way of, 64 | |
| Mississippi, church in, 65 | | Places grow worse by neglect, 269 | |
| Missouri, appeal from, 60; claims of, 127; destitute places in, 127; fifty counties vacant, 222; movement in, 221; objections to laboring there answered, 8 | | Poverty of a church, 228 | |
| Moral influence of religious decision, 14 | | Prayer answered, 87; for Missionaries, 81, 116, 255 | |
| Murray, Rev. J. A., report, 70 | | Prayer meetings, 4 | |
| New churches, 280 | | Preaching, calls for, 181; by proxy, females, 118; doctrinal, 250; places, 14 | |
| | | Prejudice, 270 | |
| | | Presbytery of Angelica, Mission of, 203 | |
| | | Present crisis, 186; in the West, 225 | |
| | | Pressure not over, 60 | |
| | | Principles of benevolence, 102 | |
| | | Privations, 250 | |
| | | Professors, apostate, 248 | |
| | | Promising field in Virginia, 228 | |
| | | Prospect before us, 39 | |
| | | Protracted meetings, 58, 132, 137, 149, 185 | |
| | | Proxy, preaching by, 118 | |
| | | Qualifications of ministers, 125 | |
| | | Rain in a thirsty land, 219 | |
| | | Rapid change from weakness to strength, 228 | |
| | | Read the Home Missionary, 187 | |
| | | Reasons for aiding the A. H. M. S. Receipts; monthly, 19, 51, 76, 95, 110, 144, 163, 188, 211, 236, 259, 273 | |
| | | Refluent wave, 209 | |
| | | Refreshing, season of, 87, 260 | |
| | | Relief afforded, 114, 198, 280 | |
| | | Religious books circulated, 11, 106, 138, 202 | |
| | | Religious decision, 14, 58, 159; visiting, 14; works, 138 | |
| | | Remedy for prevailing intemperance, 66 | |
| | | Results of missionary aid, 3, 67, 207; of one year, 159 | |
| | | Review of 1838, 233; of two years' labor, 220 | |
| | | Revivals of religion, 57, 218; among the missionaries, 233; in Alabama, | |

| | Page. | | Page. |
|---|-------|---|-------|
| 152; Alden, N. Y., 185; Allen, N. Y., 203, 232; Augusta, Ill., 2; Avon, Ct., 8; Big Bottom, O., 2; Bingham, Me., 93; Bremen, O., 3; Carbondale, Pa., 6; Centreville, N. Y., 115; Darien, Ct., 245; Eaton, L. C., 244; Eden, N. Y., 59; Elliottville, N. Y., 142; Enfield, Vt., 7; Essex Co., N. Y., 6; Fairmount, Pa., 3; Frankfort, N. J., 221; Great Bend, Pa., 243; in a church in Indiana, 219; Jeffersonville, Pa., 5; Knox Co., Ten., 134, 219; Manchester, Ill., 197; Marion Co., Mo., 174; Mooers, N. Y., 183, 244; Morgan Co., O., 137; Mount Hope, N. Y., 6; New-England, 7; New-York state, 6; Philadelphia agency, 3, 17; Philadelphia, 13th church, 5; South st. church, 4, 59; West ch., 5; Penitentiary, 4; Pike, N. Y., 232; Pittsfield, Vt., 59; Putnamville, Ind., 219; Salem, Mich., 244; Sandwich, N. H., 92; Tiffin, O., 220; Unity ch., Tenn., 198; fruits of 232 | | in Tennessee, 254; witness for, 177; Journal, 187 | |
| Rich reward for aid, 232 | | Temporary embarrassment of churches, 228; trials, 131 | |
| Right way to begin, 58 | | Tennessee, ministers needed in, 253; temperance in, 254 | |
| Rives Co., Mo., 128 | | Testimony of Dr. Bishop to the A. H. M. S., 205 | |
| Rule of Executive Committee, 211 | | Thank offering, 67 | |
| Rum and Ruin, 274 | | The churches are to be aroused, 94 | |
| Sabbath breaking, 93 | | The poor have the Gospel preached to them, 228 | |
| Sabbath school, 3, 158, 182; importance of, 273 | | The work increased, 50; to be done, 202 | |
| Scenes on a Canal, 278 | | Thought for business men, 209 | |
| Scoffer converted, 13 | | Timely assistance, 178 | |
| Season of refreshing, 87, 249 | | Tippling shops suppressed in Tennessee, 254 | |
| Sects, variety of, 273 | | Tracts, distributed, 152, 159; for Missionaries, 119 | |
| Selections, 13, 102, 283 | | Treasurer's receipts, (see <i>Receipts</i> .) | |
| Settled Ministry, 38 | | Trials, temporary, 131; of a Missionary, 161, 162 | |
| Seven reasons for aiding the A. H. M. S. 210 | | Trophy of grace, 7, 178 | |
| Shall he be sustained? 116 | | Trouble with Indians, 83; of settlers on public lands, 131 | |
| Shepard, Rev. Geo., Address, 46 | | Trumbull Co., O., churches in, 14 | |
| Sherrill, Rev. E. J., ordained pastor, 116 | | Twelfth anniversary of the A. H. M. S., 25; report, 26 | |
| Shongalo, Mi., 65 | | Twilight, 281 | |
| Sick bed penitence, 204 | | Upper Canada Presbytery, 142 | |
| Sickness, 160, 151, 177, 200, 223, 229, 252, 256, 274; in the west, 149, 155, 158 | | Usefulness of the A. H. M. S., 112, 220, 281 | |
| Single case of ignorance and depravity, 143 | | Vacant churches in Michigan, 256 | |
| Smallness of support, 201 | | Variety of means, 137 | |
| Solicitude of a pastor, 156 | | Variety of sects, 273 | |
| Some good things, 226 | | Various efforts, 152 | |
| Special efforts, 249 | | Vermont D. M. S., 171; report, 169 | |
| Speculation, 93 | | Virginia, appeal from, 113; promising field in, 228 | |
| Spirit of Home Missions, 134 | | Voluntary and ecclesiastical efforts, 117 | |
| Spiritual comforts and temporal afflictions, 230 | | Walworth Co., Wisconsin, 175 | |
| Spiritual trials, 161 | | Want of men, 94 | |
| Standard of Missionary character, 201, 278 | | Wants of the A. H. M. S., 143 | |
| Stated ministry, value of, 194 | | War, disastrous effects of, 142; in Canada, 11, 69 | |
| Station abandoned, 154 | | Washtenaw, Presbytery vacancies, 141 | |
| Steady progress, 109; religious action, 249 | | Western agency, 34, 70; report, 70; receipts, 20, 52, 76, 96, 164, 212, 260, 284 | |
| Strength made equal to labor, 252 | | Western man's view of Missionary qualifications, 253 | |
| Strong delusions, 175 | | Western New-York, 41 | |
| Success, what constitutes it, 13 | | Western Reserve D. M. S., notice of, 36 | |
| Suffering, 196; of Missionaries, 226 | | What can be done, 181 | |
| Support of ministers, 267 | | What churches should be aided, 183 | |
| Synod of Michigan—report on vacancies, 256 | | What constitutes success, 13 | |
| Temperance, 65, 92, 274; in Illinois, 247; | | What does it mean? 223 | |
| | | Who do the good? 108 | |
| | | Who is on the Lord's side? 217 | |
| | | Who will do it? 222 | |
| | | Who will pray?—who will give? 196 | |
| | | Why publish accounts of trials? 201 | |
| | | Wisconsin, field for labor, 130; appeal for aid to, 60, 64; physical character, 270; population, 270; places needing ministers, 270 | |
| | | Witness for temperance, 177 | |
| | | Worldly excitements, 177 | |
| | | Work thrown back, 159 | |
| | | Work to be done over again, 270 | |
| | | Year's campaign, 161 | |

INDEX TO THE PASTOR'S JOURNAL.

| | Page. | | Page. |
|--|-------|--|--------|
| Aged man, conversion of, | 53 | Physician's responsibility, | 237 |
| Atonement illustrated by a dream, | 97 | Poetry, | 124 |
| Backslider reclaimed, | 55 | Procrastination and perdition, | 286 |
| Bible classes, on conducting, 238, 261, 287 | 287 | Religious family, | 214 |
| Children of the covenant, | 98 | Remember the Sabbath day, to keep it | |
| Chronological verses, | 288 | holy, | 79 |
| Confession, | 285 | Reminiscences of a Pastor, | 24, 56 |
| Conversion of an aged man, 53; of a | | Revival in 1743, 121; in Virginia in 1743, 147 | |
| Universalist, | 77 | Rum and ruin, | 99 |
| Document, interesting, | 121 | Sabbath built locomotive, | 79 |
| Dream, | 97 | Sick bed contrasts, | 165 |
| End of the scornful, | 21 | Sinners convicted by their own depravity, 166 | |
| Goodell, Rev. Solomon, | 145 | Sketches from a pastor's journal, | 285 |
| Hour of trial, | 80 | Testimony and advice, | 121 |
| How to treat a caviller, | 285 | The two decisions, | 100 |
| Jerusalem, | 189 | Three elders, | 213 |
| Liberality, remarkable example of, | 145 | Three in one faith, | 23 |
| Morris, Mr. Samuel, account of, | 147 | To-morrow, | 168 |
| Panorama of Jerusalem, | 189 | Universalist converted, | 77 |
| Perseverance in prayer, 167; with sin- | | Whitefield a hundred years ago, | 263 |
| ners important, | 215 | Will he always call upon God? | 167 |

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. XI.

MAY, 1898.

No. 1.

Introductory Remarks.

THE present number commences the eleventh volume of the "HOME MISSIONARY AND AMERICAN PASTOR'S JOURNAL." Early in the operations of the Society to which it is devoted, such a work was felt to be desirable. The facts disclosed by the researches of the Society's Missionaries, especially in the new states—such as the physical and political importance of particular sections, the moral condition and prospects, the need or supply of ministerial labor—were facts that no other organization could so well collect, and no existing publication was calculated to diffuse. Though this periodical is forbidden by its plan to enter the wide field of general literature, and restricted to the collection of facts which bear on the work of Home Missions, its usefulness has not only equalled, but exceeded the expectations of the Committee. It has caused the Christian public, in some measure, to appreciate the various successes and hindrances of that large and important class of laborers in the moral vineyard of our land, who sustain the relation of pioneers, and grapple with hostile influences in their ruder and more vigorous forms. It has thus accomplished a most important agency for the Society.

The last year has been one of great agitation in the ecclesiastical and commercial affairs of the country. As might have been expected from the operation of such causes, the calm and steady progress of those institutions which labor for the spread of the Gospel, has been embarrassed. The manner in which that embarrassment has operated; how it has retarded the extension of missionary labor; how it has reduced many ministers in the feeble districts of the country to great privation even of the necessities of life, has been set forth in the columns of this periodical. If we do not misjudge, the statements which we have thus furnished to the public, from original sources, have done much to awaken sympathy for the suffering, and to commence the process of relief.

In commencing a new volume, it is proper to state our intention to continue the work on the same general plan as heretofore. A larger type will be employed in the part of the work devoted to correspondence, and each number is expected to contain 24 pages, instead of 16, as in the last volume.

As the expense of this periodical is borne from the funds of the A. H. M. S., for general purposes, subscribers may regard the price as so much contributed for

the promotion of the Home Missionary cause. The extension of the circulation is therefore desirable both for the diffusion of a large mass of valuable information, and for the pecuniary avails.

Revivals of Religion.

We are grateful to the Head of the church for the privilege of continuing this caption from month to month, and of placing under it so many extracts showing the presence of the Holy Spirit with the Missionaries of the Society. If the trials of this institution during the past year have been made the means of preparing the Committee, and the beneficiary churches, for this blessed result, they will not have been endured in vain.

From Rev. M. Kimball, Augusta, Hancock Co., Ill.

I have now labored one year in this place, under your commission, and it has been a year blessed of the Lord. He has made this recent waste to blossom as the rose.

Since the Black Hawk war, this region has been rapidly settling. One year ago our Church numbered twelve members; one has died, twenty-nine have been received by letter, and thirteen on confession of faith. Our number is now fifty-three. A part of this accession has been the result of a very interesting revival, which we enjoyed last spring. Its subjects were the youth—several in early youth. From observation, in many instances, of the transient nature of religious impressions on the minds of very young persons, (especially when they occurred in the closing of a season of revival,) we looked with much concern for the fruits. Nearly a year has now elapsed, and we rejoice to say that our best hopes have been realized, in the increasing evidence that they were all taught of God. In the mean time, a state of religious feeling has been maintained, which we should call good, in comparison with the common state of the churches. The revival, last spring, was promoted by our village school, which was taught by me for a few months. And again this winter it has exerted a happy influence.

Our teacher makes the Bible an important part of the instruction. The pupils pursue their studies with unusual ardor; but no portion of the day's instruction, excites a deeper interest than the Bible exercise at the close. Nearly all the pupils, over seven years of age, are regarded as pious, amounting to three fourths of the whole number.

Our confidence in the genuineness of the faith of the recent converts, some of whom are quite young, is much strengthened by the experience of the past year, and the fact that their conversion has been the result of the simple exhibition of the Gospel, unattended with the circumstances that disturb the nerves and inflame the imagination. We dread the influence of a heated imagination upon the young and ignorant; we see much of it in the periodical religion that kindles into a burning zeal at three or four "big meetings," but is seen no more the remainder of the year. We have maintained a weekly prayer-meeting and the monthly concert; both are well attended. We have had inquiry meetings; but our aim has been not to multiply meetings to produce (as is sometimes done) a kind of religious dissipation; but rather to adopt a system of effort that can be permanently sustained, and which will tend to carry the warm current of holy feeling through the year.

We have, thus far, had no temperance organization. *No intoxicating drink is to be had here.*

From Rev. L. De Witt, Windsor, O.

Mr. De Witt states that his labors are bestowed on two stations, Big Bottom, and a place four miles distant. As the result of his ministry in these

feeble communities, Christians have been much benefitted; six at the latter station give evidence of conversion, and at the former seventeen have been added to the church on profession. Others are expected to join when opportunity shall be afforded them. The whole number for whom hope is entertained is thirty. A new church is about to be formed under the direction of the Presbytery, in a section where the revival has extended.

From Rev. F. Bartlett, Bremen, Fairfield County, O.

From April 1st to August 10th, 1837, I preached, on an average, four sermons per week. I administered the Lord's Supper twice, and admitted to the church ten new members on examination; and about fifty were added to the Temperance Society. And when my year closed on the 10th of August, there was a cheering state of feeling in the church, as there has been almost ever since. My people then made up the whole of my salary for the present year.

Results of Missionary Aid.

We feel grateful for the assistance you have rendered this church. Under this aid, in part, it has arisen, in six years, from 27 members to 285. We mention this through gratitude, and also to encourage your society in their noble enterprise. May the Lord reward a hundred fold all who have aided us in building up this church in the wilderness!

PHILADELPHIA AGENCY.

Its usefulness.

The usefulness of the Board of Agency established in Philadelphia, for the states of N. Jersey, Pennsylvania, Delaware and Maryland, is manifested in the impulse given to Home Missionary operations in those states since the Board was organized, and also in the steadily increasing collections which have been made on that field, in aid of the general objects of the Society. Notwith-

standing the embarrassments of the past year, the Rev. G. N. Judd, Associate Secretary of the Society, and agent in those states, has collected \$8350, which is \$1450 more than was received from the same field in the previous year, besides a large amount of pledges for the future. See the Report on a subsequent page.

Revivals within its bounds.

But the best kind of success, and that which no arithmetic can estimate, is enjoyed in the effusion of the Holy Ghost on the churches. In common with others, the Missionaries have received a rich blessing in their hearts, and among their people. The following are extracts from recent Reports:

From the Rev. James M. Davis, Fairmount, near Philadelphia.

My year of Missionary labor, which closed on the last of February, was one of lasting interest to me and to my dear people. The ways of God toward us have been such as to lead us to exclaim,

"God moves in a mysterious way,
His wonders to perform."

He has sorely afflicted us, and through our affliction he has greatly blessed us. During the past year we have enjoyed (as I think) one of the most remarkable revivals of religion—remarkable as exhibiting the grace of God in the sanctifying of some of his professing people, and in the conviction and conversion of the impenitent.

About one hundred precious souls have, as we believe, been born again in our congregation during the past year. Eighty-five have been received on profession of their faith into the fellowship and communion of the church.

The work does not now advance with the same visible power as at first; but when we regard the great object for which souls are born again and added to Zion, I trust that in the esteem of God, the work is moving on with more and more power.

Sabbath Schools.

Our Sabbath schools have been

abundantly replenished with scholars and with teachers. We have had three Sabbath schools in operation during the winter, and expect to open another on "Bush Hill," Sabbath after next—all of which will embrace *two hundred and fifty children and twenty-five teachers.*

Prayer Meetings.

Our prayer meetings are numerous and well attended, and have been the preceding and powerfully attending means of the revival. We established them in every neighborhood where we could obtain a room, and in this way we could say to every family and soul, "*The Kingdom of God has come nigh unto you.*" When I began, there was but one man who could assist in prayer in my church; but now we have more than twenty who take an active part in this exercise. The females have become active in every department of Christian labor, especially in Sabbath school and "Dorcas" efforts. During the past winter, they have made up and distributed between four and five hundred garments for the poor of our own congregation and vicinity.

The Penitentiary.

The "Eastern Penitentiary" has shared in this good work. Nine out of twelve of the keepers who have the *entire charge* of the prisoners, are now, as we trust, *converted men.* Thus has God provided for the spiritual improvement of its inmates, by preparing nearly all of their overseers to be ministers of *mercy* as well as of *justice.* The clerk of this prison last Sabbath evening, for the first time in his life, called on the name of God in the public assembly.

It appears to me that the mighty change which has been wrought among my people, through the liberality of your Society, is enough to compensate you for all the expenditure which you have made. Over twenty family altars have been set up; stores once open on the Sabbath have been closed; drunkards have been reclaimed; enemies have been made friends; heavy afflictions have been

sanctified; souls saved; and God's name honored. Four youths have been brought in during this revival, who will be educated now by their parents for the Gospel ministry, and one of them as a missionary.

From Rev. James W. Dale, (Thirteenth Presb. Ch.,) Phila.

In the early part of January we held religious meetings every evening in the week. The attendance was very good; and the services were marked with that solemnity which God's presence only gives. Christians were made to rejoice, and many sinners went weeping to the Saviour's feet.

At our communion season, near the close of January, twelve were received on examination into the church. Thirty-one have united with us on profession during the year, and eleven by letter.

From Rev. Wm. Ramsay, (South-st. Church,) Phila.

Previous to the commencement of my labors in the church, it had been shut up for nearly a year. The congregation was scattered. Many of the members had connected themselves with other churches; and the people who had often worshipped there had gone elsewhere. Most of the Sabbath school children also had fallen into other schools. In addition to all this, there was a state of feeling towards the church, existing in the community, which was exceedingly adverse to its prosperity. Such was the state of things when I began Jan. 1st, 1837, with about forty-five or fifty hearers, in the lecture-room. My appointment being only for three months, I felt embarrassed as to laying any plans of usefulness, more than the mere ordinary preaching of the Gospel, lest I should be constrained to stop in the midst of them.

It was soon manifest, however, that some were serious, and others had turned to God. At our first communion season, which was designed only

for those who had already professed their faith in the Saviour, no converts were admitted. The time for our communion came again, and I received twenty-five on profession of their faith to the ordinance of the Lord's Supper at that time. At our next communion eight more were received, and at our last, which was on December 24th, nine more, making in all forty—almost as many converts as we had hearers at the first.

At the close of the year we began a protracted meeting, which has been blessed to the salvation of many. The seriousness continues, and converts are multiplied. More than thirty have, I trust, turned unto the Lord.

From Rev. John Patton, (West Presb. Church,) Philadelphia.

In December Mr. P. wrote—

For the last three months our congregation has increased very considerably. There is, at present, a more interesting state of things among us—some cases of hopeful conversion, and some more of seriousness. There is manifestly a considerable *waking up* among our members; more of the spirit of prayer; more of a disposition to labor for the salvation of others. Our prayer meetings have been well attended and solemn. All our members who are so situated that they can attend to the more active duties of Christianity, are engaged in distributing tracts, teaching in the Sunday school, &c.

In March Mr. P. writes as follows—

The past year, and more particularly the past three months, have been a season of mercy to our infant church. "The Lord has done great things for us, whereof we are glad."

In compliance with the suggestion from several of the churches in New-York, we held a protracted service every evening during the first week in January. For some time previous, our meetings had been unusually solemn and interesting. There were some cases of deep seriousness: the

members of the church seemed to appreciate the efficacy of prayer, and the importance of laying themselves out for the conversion of dying sinners. God was pleased in mercy to visit us with his salvation. His Spirit was poured out upon us in such displays as to leave no doubt on our minds, that the Lord was truly in the midst of us. There were many cases of deep and powerful conviction, and of clear and decided conversion. There were, as a result, upwards of thirty hopeful converts, so far as I have been able to ascertain. Most of these have connected themselves with our church, and give good evidence of piety. Some of them are heads of families; several of them young persons who can make themselves useful in the Sunday school, in distribution of tracts, in sustaining prayer meetings, &c. Although not possessing much wealth or influence in society, yet we must consider some of them as valuable accessions to our rising church. We should certainly prove ungrateful, if we did not acknowledge, as well as feel, that the Lord had dealt bountifully with us. We have often felt discouraged in our enterprise, from a variety of unfavorable circumstances; such as the want of a suitable place of worship—our disappointment in not getting up our church as soon as we had anticipated—the apathy of our fellow christians to the enterprise in which we are engaged, &c., but while the great Head of the church affords us such tokens of his presence and favor, we will hush our murmuring, dismiss our doubts, and go on in our work, trusting in his name.

During the past year, (from April 1, 1837,) we have had among us about forty-five or fifty hopeful conversions. There have been added to our church forty-seven members, of these forty-one on examination, and six on certificate.

From Rev. R. W. Landis, Jeffersonville, Pa.

In the Home Missionary for April, 1838, page 266, mention is made of a revival at

this station. A subsequent report from Mr. L., speaks as follows:—

We have a glorious revival. Forty-three were received on the 31st of March as the fruits of it. Fifty-four have been added to the church during the year.

*From Rev. J. R. Moser, Carbon-
dale, Pa.*

In reporting a season of unusual religious interest, Mr. M. remarks:

During this time many of the saints in this place have been refreshed and quickened; and sinners have been converted to God. As to the number of converts, of course we cannot definitely say. Forty-three have already made application for admission into the Presbyterian church in this place.

The victories of the Spirit, and the triumphs of divine truth, on this occasion, have, to a great extent, been achieved among the youth, but not exclusively confined to this class. The teachers and scholars of our Sabbath school have not been passed by in this visitation of mercy, but they have been graciously remembered and gloriously visited by the great Head of the church. A goodly number of them have, as we trust, been brought to consecrate their bodies and spirits to the service of the living God.

The number of hopeful conversions, during the year, is estimated at fifty-five or sixty. Forty-two have already united with the people of God.

REVIVALS IN THE STATE OF NEW-YORK.

*From Rev. C. B. Cady, Essex Co.,
N. Y.*

When Mr. C. commenced his labors in the churches of Essex and Willsborough, he found them in a state of lukewarmness and distraction, owing, among other causes, to the absence of ministerial labor, and the want of a suitable house of worship. As the result of efforts which have subsequently been made, they have now a commodious

building sufficiently large to accommodate the congregation for some years to come. After the completion of this, their thoughts were directed to the upbuilding of the spiritual house of the Lord, and a protracted meeting was held.

There was no special interest save an increase in the spirit of prayer, until Friday evening, when the Holy Spirit was poured out in a wonderful manner. The place of worship was rendered awful on account of God's presence. The people had given unto them "the hearing ear, and the understanding heart, and the applying conscience." God made application of his own truth, and made it the "*power of God* unto salvation." The divine influence continued to spread, until it was scarcely possible to enter a house and not witness manifestations of the Holy Ghost.

In February, special efforts for the promotion of religion were made in a retired district in the mountains, which resulted in the hopeful conversion of nineteen persons. The whole number reported by Mr. Cady as manifesting a change of heart during his Missionary year, is fifty-five; of whom twenty have already been examined, and admitted to the communion of the church.

*From Rev. D. Abel, Mount Hope,
N. Y.*

Writing of a work of grace in his congregation, Mr. A. says:

There were several instances of the most pungent conviction I ever witnessed. These were generally on account of some particular known sin; sin which before appeared only as a transient mote, now became a mountain, burning and rolling a volcano of awful guilt and terror over the awakened soul.

Cases of conviction.

In one instance a man had purchased a small article, valued at twenty-five cents, from a merchant, and laid the price down on the counter.

The merchant being busy did not take it immediately. After a little time, supposing he had received payment, and that he had returned the twenty-five cents in change, he said to the purchaser, "There is your change, sir." The purchaser answered, "Have you received your pay?" "Yes, sir," replied the merchant. "Well, if you are satisfied, said the purchaser, then I will take it," and accordingly put it into his pocket, when he knew the merchant had not taken his pay. This appeared to be a small thing then; but now, when the word, through the Spirit, came with power, his conscience was awakened, the guilt of the transaction appeared overwhelming; and at the same time the opposing struggles of the carnal mind against the just requirements of the Gospel were so great, that while in his own house he sunk into a state of syncope. When revived from this, his anguish of mind was so great that it caused him to roar out incessantly in most dolorous moanings. In this condition he hastened to the merchant and made restitution, and then came to the anxious meeting and confessed his sin. His mind afterward appeared to settle into a calm hope that his sins were pardoned through "the blood of Jesus Christ," which alone "cleanseth from all sin."

As the happy result of this revival, about sixty persons (as nearly as we can ascertain) were hopefully converted. Thirty-four have joined in covenant with this church, several have connected themselves with churches of other denominations, and some have not yet professed Christ before men by connecting themselves with any church.

An aged trophy of grace.

Among those who have united with this church, there is one man aged eighty-two years, and a youth of thirteen. This aged man very justly accounts himself a trophy of the grace and goodness of God. The principal theme of his remarks in relating the incidents of his life, is the goodness of God. In the memorable massacre of Minisink he was the only survivor of an advance guard of thirteen.

From Rev. Tyrrell Blair, Centerville, N. Y.

From the last report of Mr. Blair, we learn that thirty-one have been added to the number of the professed followers of the Lamb, during the year ending April 1st, 1838, and that others are expected at the next communion.

From Rev. Daniel Beers, Greenport, L. I.

Since November we have been mercifully visited by the great Head of the church. For nearly a year past, it has been manifest that something more than usual has been upon the minds of the people. About the middle of the winter, vent was given to long suppressed feelings. The work has been noiseless, and, so far as we can now judge, deep. The means which seem to have been the chief instruments in the work, were the plain, dispassionate presentations of the doctrines of grace. From a deliberate view of their true case by nature, men have been urged to the Saviour. Nothing has specially distinguished the revival in this place from many in this favored land, unless it may be the unusual proportion of adults who seem to have been savingly wrought upon. There have been about fifty family altars newly erected in this village. As to the number hopefully converted, I can say nothing definite; perhaps between one and two hundred. What number are *truly* converted none can tell; and what part of them will connect themselves with the Presbyterian church is yet to be told.

REVIVALS IN NEW-ENGLAND.

In Enfield, (Vt.,) we learn from a missionary report, there has been quite an interesting state of things. The means of grace have proved efficacious in awakening the church, and of bringing some sinners to repentance.

Rev. John Bartlett writes from Avon, (Ct.,) "God is remembering us in our low estate." The church was aroused by the report of the work of the Lord in Hartford and Farmington; a day of fasting and prayer was

appointed, at the close of which a faithful visitation of all the families in the place was made. A spirit of prayer appears to prevail. Meetings for inquiry are well attended, and several are rejoicing in hope of pardon.

Reports of Missionaries.

THE IOWA DISTRICT.

The Iowa district lies west of the Mississippi river, and immediately north of Missouri, from which it is separated by the Des Moines river. It is settling with great rapidity by a population of most promising character. Besides the writer of the following extract, the A. H. M. S. have another Missionary appointed for that district, and hopes to be the medium of still further advantages to that interesting region.

From Rev. Wm. P. Apthorpe, Fort Madison, Iowa District.

A church is to be organized as soon as ministerial help can be obtained, which it is hoped will be in a few weeks. The ministers who were appointed to organize churches in this territory, did not come, on account of a death in the family of one of them. They have been written to, to request them to come and form a church, if possible. Things are improving here. Our meetings are fuller than they were, and I think the prospects of a Presbyterian church are favorable.

At Denmark, a church is to be organized, with the leave of Providence, the last Sabbath in May, with the help of brother Turner from Quincy. This would have been done in the fall, but for Mr. Turner's being prevented from coming at the time appointed. They have always had a Bible class among themselves, and this spring a Sabbath school for the younger portion will be commenced. They have raised a frame for a meeting and school house, but will not have it covered till some time this spring.

The country on this side the river

is rapidly filling up. There are many towns growing up within a small circuit. Burlington, twenty miles up the river, which is the seat of territorial government, is an important place.

West Point, ten miles west from Madison, which contended with M. for the county seat, is another important place. There is a Presbyterian church there of some fifteen or more members, and but few of other denominations. They were expecting a minister to come to them from Illinois, but none as yet has gone there. Augusta, ten miles north from M., is at present small, but being situated on Manitou river, at a fine mill-seat, is sure to grow to a large place. Montrose, ten miles down the river, has a beautiful location, and may not improbably become a considerable place. They have no preaching. Further west are various other towns rising up, as Benton's Port, on the Des Moines, New-Baltimore, on the Manitou, Washington, &c. &c. These are all destitute of the Gospel, except that occasionally the Methodist circuit preacher visits them. There are quite a number of Campbellites in this neighborhood, but I have not heard of any preachers, except one or two, who came over last summer from Illinois and preached a few times. They had a meeting in Madison, where there are several of that sect.

MISSOURI.

Who will go and labor there?

We have several times, during the last year, invited the attention of our readers to

the wants of the Presbyterian churches in Missouri. On pages 160 and 200 of Volume X., specific statements are made, showing the claim of that large state to the attention of ministers of the Gospel, who are asking the question, "Lord, what wilt thou have me to do?"

These appeals have been substantially made, over and over again, many times during eight years past; and yet the number of Presbyterian ministers in that state, engaged in preaching statedly, is no greater than it was at the beginning of that period.

Why should this be? It is a fine state. Its lands are fertile and fair to see; it presents every variety of prairie, woodland, mountain and valley; it has the "father of rivers" on its whole eastern frontier, and the noble "daughter of the far mountains" running across its breadth. It abounds in iron, copper, lead, coal, and other mineral treasures. Its climate is as good as any of its sister states. Emigrants are flocking thither; "the woods are full of people." Why, then, do not ministers make it the land of promise to which they look, as they do to Illinois and Michigan?

It is believed that the reasons which, for the most part, deter clergymen educated at the East from making Missouri the scene of their labors, are connected with the existence of slavery in that state. The prevalence of this system is supposed to be unfriendly to the propagation of the Gospel. Granting that this is true, does it form a valid apology for so general a neglect of so large a field? That there are difficulties in the way, so far from being an argument why a given district should be neglected, is the very reason why it should receive special attention. Who would justify a physician in passing by a particular patient, because his disease is unusually obstinate, or his constitution bad? The greater the need, the greater is the duty of supplying it.

But the reply is made, "I am ready to go any where, and even to sacrifice my life, if it be necessary. But I think it my duty to go where I have a prospect of doing the *most good*." If men who make this reply are not deceived by their own hearts, but are, in truth, ready to go, and toil, and suffer, at the call of Christ, there is little danger that they will go wrong. Such a spirit rarely errs.

Yet even to these we would make a few suggestions. The rule of determining our choice of location entirely by the probable amount of good we may do, is not a safe rule—it is not the rule which God has given us. It is not *safe*; for, short-sighted as we are, we cannot tell the future facilities or hindrances that may encompass our path. We are not gifted with any such prophetic faculty, that we may look into the vast system of events, and balance, with even judgment, the good that may result from two proposed plans of life. Thus, many persons, misled by this mode of judging, find, too late, that they are out of place, and drag out a life of inefficiency, where they imagined they should accomplish great good. Again, this rule is not the rule which God has given. "Preach the Gospel to every creature," is the command of Christ; which doubtless implies, that in the amount of preaching bestowed on different places, there should be some *due proportion* to their respective wants. Of course, where the want is great, there the hand and voice of God direct the attention of his ministers, and they are not at liberty to speculate on probabilities. Again, even were this rule of judging ever so correct, its application to the case in hand ought not, it is believed, to turn the attention of so many clergymen away from Missouri. Is there not a fallacy in estimating the amount of good by the *immediate* results? Is it not a safer judgment to say, that the way of greatest usefulness, in the end, is that in which a man most exactly obeys Christ? Who shall say, that as bright a crown of glory, gemmed with as many seals of his ministry, shall not encircle the brow of the man, who, consulting not with flesh and blood, seeks a difficult spot, and labors long in undermining prejudice, removing obstacles, and laying the foundations of the future structure, as though he had sought a location more immediately productive. Said a young clergyman to the Home Missionary Society, "If you have any station so difficult and unpromising that no one else will go to it, *send me there*." His request was granted; and he went to a spot where he has had to walk by faith, and not by sight, and where it was long ere he gathered an organized congregation, and longer still ere he was comfortably supported by the people.

Doubtless many will admire his magnanimity, and applaud the spirit by which he was actuated, who have not the faith and self-denial to follow his example.

But is it true that Missouri is a *hard field*? Are the obstacles to success really any greater there than in adjoining states? Amid a population, so large a portion of whom are from the non-slaveholding states, the peculiarities which arise from the prevalence of slavery exist in a mitigated form. The mass of the people in Missouri must undoubtedly be such as will cultivate the soil with their own hands. If, then, there were no other causes at work to produce a change, it would come to pass from the superior efficiency of free over slave labor. And even now the testimony of experience goes to show, that there is no finer field for immediate results. What ministers have had greater success, in proportion to their numbers, than the Presbyterian ministers in Missouri?

Again, we make the appeal, *who will go there and labor?*

From Rev. F. B. McElroy, Louisville, Lincoln Co., Mo., March 7, 1838.

I have been laboring constantly among these churches since the middle of last July; and I have great reasons to bless the Lord for what he has done. My commission from you authorized me to labor within the bounds of St. Charles Presbytery. In compliance with the instructions of said Presbytery, I labored among several destitute churches during my first quarter. I then engaged to preach regularly at the three stations, which I now occupy, for one year. My field of labor is too wide. My circuit is fifty miles, crossing four large creeks, which are often so deep as to render crossing dangerous. Too much time is necessarily consumed in riding from station to station. If my district were less, I could preach oftener, and have more time for pastoral visits. Besides, there is some probability of another laborer coming into this region soon. Then it will be necessary for us to divide the field between us, so as to cul-

tivate it to the best advantage. Here is ample room. *There is not a Presbyterian preacher within fifty miles of me*, and but very few of any denomination except Campbellites. The country all around is pretty well settled. The Lord has a great work to be done here. Unless we be sustained by your Society, we must abandon the field. The salvation of thousands of immortal souls in Missouri, depends upon the prosperity of your Society.

ILLINOIS.

From Rev. E. H. Hazard, Whiteside Co., Illinois.

We have many difficulties to encounter, peculiar to a new country—the necessity of building houses, making farms, bridges, roads, &c., &c. The people are poor and must necessarily labor hard to make a beginning. We commenced building a *block house* last fall, for the purposes of a school and meetings, and were not able to finish it; but think it will be finished this spring. We have had an excellent winter school, however, taught in a private house, of about twenty-three scholars. Our teacher has been under the painful necessity of turning away several who have made application to enter, for want of room to receive them.

INDIANA.

GERMANS AT FORT WAYNE.

From Rev. Jesse Hoover, Fort Wayne, Indiana.

Having preached every alternate Lord's day, in the town of Fort Wayne, I organized the First Evangelical Lutheran Church, in Fort W., on the 14th of October, 1837. It consists of seventy members, some of whom live eight miles from town. I have a pious enlightened church council, who feel the importance of maintaining a proper standard of piety and discipline

from the very commencement. We have not, however, been without our difficulties. Some of our people are from Prussia, and others from every part of Germany and the Netherlands, with different prejudices and apprehensions of Christian propriety, duty, &c. It is easy to conceive that it requires a good deal of discretion to mould this heterogeneous mass into one harmonious church. But, by the grace of God, I have some prospect of succeeding to a very considerable extent. There are a number of Protestants here, mostly persons without families, who have, thus far, refused to become members of the church, because our discipline does not correspond with the ideas they had formed of the liberty they would enjoy in this country. There will, however, be a number of applications for church membership at our next communion, which will be in April. On the 11th of March, I organized a church in the northern part of Adams county, of twenty-three members. This little church is in a flourishing condition. They have kept up a prayer meeting regularly since the latter part of last summer. Here I expect to have a flourishing S. school this summer.

OHIO.

A GOOD DEVICE.

*From Rev. James Eells, Amherst,
Lorraine Co., O.*

Besides other labors appropriate to the missionary character, Mr. E. mentions the following praiseworthy efforts—

I have visited most of the families within the limits of my several preaching stations, and a considerable portion of them repeatedly. My object in these visits is, not only to inquire into their religious state, and urge religious duties; but, also to distribute books of different kinds, as a gratuitous loan. I have procured a considerable number of the bound volumes of the American Tract Society, which, with such books as I had previously in my library, and \$5 worth appropria-

ted by the American Tract Society, through their agent, Rev. L. Rouse, make between eighty and ninety volumes now in circulation within our limits; besides Tracts, Missionary Heralds, The Home Missionary, Magazines, &c., as many as I can engage people to read. I have also a small duodecimo for children, called "A Guide for Children," compiled mostly from Dr. Watts, in two parts, for small and larger children, of which I have circulated a large number, as a donation to children around us, on condition of their committing their contents to memory. In view of the extreme destitution of valuable religious books in this region, even in religious families; the difficulty of bringing many of these people under the preaching of the Gospel; or of getting appropriate instruction before them in any other way; with the fact that they will generally read such a book, and regard it as a favor to be thus noticed—I consider this among the best means of promoting the great object of my ministerial labors. It is an excellent introduction of a minister to strangers, and prepares them to receive instruction afterwards, with more interest and confidence.

CONNECTICUT.

Rev. James Noyes, Middlefield, Ct.,

Reports the addition of twenty-two persons to the Church during the missionary year now closing. Twenty of these give evidence of having become new creatures within this period. Extraordinary efforts have been made by the people to meet the claims of the Gospel upon their support; and in doing so they have been blessed in their own souls, and the conversion of their neighbors.

CANADA.

*From Rev. W. McKillichan, Indian
Lands, L. C.*

THE WAR.

The disturbances which prevailed,

in Canada, and the part which some on the American side took, and continue to take in them, have very much diverted the attention of the people from the concerns of eternity. Being often called from home by reports of war, true or false, (the people in Glengary, where I live, were more troubled in this way, than in most places in Upper Canada,) there was little said or thought of the war which Satan is carrying on against the soul of man but of that between *men*; and a most bitter frame of mind was thus produced in men against men.

A MISSIONARY TOUR.

Hearing that there is a destitute settlement forty miles west from the Indian Lands, in which are many people from Scotland, and some who knew me there; I went to see them and spent six days, and preached eight or nine sermons among them. They were thankful for the visit. Considering their destitute situation, I do not know any settlement where there is so much to be commended and so little to be censured. I visited this place again at the end of February, spent a week among them, preaching every day in different places, and sometimes twice a day. They manifested a pleasing desire to hear the Gospel, and to have a minister among them. They think they would in a short time be able to support one. Hearing of an afflicted family in a new place, five miles in the woods, I went to see them and preached to them and a few more, who lately settled near them. There never was a sermon preached in the place before. The lady told me that the sermon preached that day was the second she had heard during the last seven years. The history of their privations, as to temporal things, if related, would be very affecting. On my return, called at a house where the people have no Bible, and are nearly thirty miles from preaching.—In summer there is no access to them but by water. I left them some tracts. Spent a night, at this time, and on my former journey, at a house eight miles from any neighbors, where a number

of men are at work preparing timber. I preached to them. The master wished me to go that way in summer, and promised to take me up the river fifteen miles to a place where I could walk on the land. Preached next day to a few who reside ten miles through the woods from where I preach. They wished me to go to them again, which I promised to do.

*From Rev. A. J. Parker, Shipton,
L. C.*

RESULTS OF HOME MISSIONS IN CANADA.

During the last six months I have suffered from bodily indisposition, and much of the time have been under medical treatment. But I rejoice amid my sufferings, (if sufferings they may be called,) that now while thus disabled myself, the care of some five or six infant churches in the vicinity is committed to other and more faithful hands, and that they may enjoy, not merely occasional visits from an itinerant missionary, but have pastors over them in the Lord.

I cannot contemplate the change effected in this section within the last few years, without exclaiming, "What hath God wrought!" In September last, our association met at Compton, where were present five ministers of the Gospel, all laboring within about fifty miles. In December, the same body met at Melbourne, when two additional members were added, and our hearts were made glad that laborers were being sent into the field. In February I attended at Stanstead, the installation of Rev. R. V. Hall, where the church and the ministering brethren could not but rejoice together in a prayer-hearing God. The week following our meeting at Stanstead, a house of worship was opened, and dedicated to the worship of Almighty God in Sherbrooke. I was unable to attend, but the event was one of great interest to that church, and to the cause of God in this county.

Miscellaneous Selections

FROM THE CORRESPONDENCE OF THE A. H. M. S.

A SCOFFER CONVERTED.

A young man had been an opposer of the temperance cause, and, indeed, a scoffer at all religion. While at work *alone*, his thoughts ran upon the subject of religion. Suddenly he was seized with such distress that he could not work. He felt himself to be unutterably guilty and in great danger. He went immediately to a pious female in the neighborhood, whose delightful task it was to lead him to the Savior.

WHAT CONSTITUTES SUCCESS?

I am not able to report, in connexion with my labors, a revival of religion, which it is the privilege of so many servants of God to report at this time. And yet I am very far from believing that divine truth is developed to this people, from Sabbath to Sabbath, in vain. Even when sinners are not converted, "the word of God will do—it does—good to the upright in heart." It requires much patience and confidence in God to labor perseveringly without witnessing visible fruits of labor in the conversion of sinners. It is indeed happy to labor amidst the displays of divine power and grace in the regeneration of sinners. Beside, it is natural to love success in our undertakings. In reading and hearing of the success that has attended the preaching of the Gospel in many places, I have been induced to inquire, *what constitutes the success of preaching the Gospel?* It has appeared to me, that the term success, in this connexion, is very extensive; it seems to include all the restraints from vice and immorality thrown around the community by means of the Gospel—all the degrees of divine truth lodged in the understanding of sinners by the preaching of the word, biblical instruction, and other ministerial labors; all the streams

of benevolence which the Gospel has opened, and which it keeps open; all the peace, good order, and domestic happiness, enjoyed by communities in which the Gospel is statedly preached, in distinction from those communities that are not favored with it; all the growth of believers in knowledge and grace; all the conversions of sinners to the truth as it is in Jesus. In short, the success of the Gospel seems to include all the happiness in time, or in eternity, which those communities, families, and individuals, that are favored with the labors of the living teacher will enjoy, in distinction from those that live and die without ever hearing his voice. With this view of success in reference to the preaching of the Gospel, I feel encouraged to go forward in holding forth the word of life, though I do not, and though I cannot see all the results of my feeble labors.

BENEVOLENT EFFORTS.

Two more of our young men have commenced a course of study preparatory for the ministry; which makes six, in all, who are in a course of preparation for this holy work, from this congregation, besides two already engaged in it. Our society, for the support of the Gospel, pay one and a quarter per cent. as they stand on the "grand list." In this way, principally, they raise \$300 towards my support; and \$50 I receive from the Missionary Society. This constitutes my salary. Our benevolent collections the year ending in June last, amounted to \$201 42. There will probably be about the same the present year. We are also about making alterations and repairs in our house of worship which will cost us \$700 or \$800. But we feel that the honor of the Lord, and the good of souls, require it.

RELIGIOUS VISITING.

I have endeavored to visit all the families in my parish for religious instruction and prayer, and I have found my labors in this way result in immediate good. Many are inclined to attend the private and public worship of God, after a few faithful and affectionate visits from one who cares for their souls. I have also visited the schools, not as a member of the examining committee, but as a friend and a minister. In this way I have gained a good influence over the youth. There has been a manifest improvement in our common district schools. And though the cause of education has been much neglected in this part of the state, it is fast beginning to receive that attention it so much deserves.

“MY PREACHING PLACES.”

Much has been lost, or rather has not been gained, during the winter, for want of a convenient house for public worship. My preaching places have been, in the town, a room in a private family, (for we have no school-house,) and in the country, miserable log cabins; one of which had not even a window in it. As it was too cold for the audience to sit with the door open, I was under the necessity of reading my hymn by fire light, though the sun was then at its meridian height.

MORAL INFLUENCE OF RELIGIOUS DECISION.

A young married lady was hopefully pious, while her husband was endeavoring to bring his mind to embrace scepticism. While she was under conviction, he endeavored to persuade her to give up the subject and “enjoy life;” and through his influence she was persuaded not to attend the inquiry meeting. She staid away; but the Spirit of the Lord carried on the work, and while at home alone, she submitted her heart to God. His next effort was to prevent her uni-

ting with the church. He tried every argument he was master of to prevent her from taking such a step, and, for a while, she yielded. At length she publicly consecrated herself to the Lord. The husband refused to attend church, and seemed to be driven to frenzy. In about ten days afterwards he was brought, we trust, to submit his heart to God, and at our next communion he came forward, and was baptized, and received by the church, and sat down to the table of the Lord with his companion. He now ascribes his conversion, under God, to the decided course his wife took in going forward and professing Christ.

A woman about thirty-three years old, the mother of a family, was added to the church by profession. Her husband has opposed her in taking this step until lately. Their oldest daughter, a girl about fifteen years old, has, within the last fortnight, experienced religion. This seemed to melt down the hard heart of her father, and he was entirely willing that his wife should unite with the church. Six months ago he was violently opposed to her making a profession of religion.

CHURCHES IN TRUMBULL CO., OHIO, AND THE VICINITY.

There is a great scarcity of ministers in this region. There are eleven churches in this county belonging to Beaver Presbytery, and these churches are all vacant, and only a few are partially supplied with the means of grace. Within the limits of Trumbull Presbytery there are twenty other churches; making, in all, thirty-one churches, with three settled ministers, and five who labor as stated supplies.

“THE KINGDOM OF GOD IS LIKE LEAVEN.”

It is now nearly three years since I commenced my labors among this peo-

ple, and at no time has there been such an interesting state of things among us. On taking a review of the past year in this church, I am constrained to write, that it has been one of great mercy to this little church. Though we have not enjoyed an extensive revival of religion, still some difficulties have been removed, brotherly love prevails, and the Lord has been with us by the influences of the Holy Spirit, giving efficacy to his own truth. During the past year we have had four communion seasons, the two last of which were marked with more than usual solemnity and deep feeling. I think I can safely say, the cause of truth is gradually making progress among us. The Sabbath is less openly violated; temperance principles are gaining ground, and people generally are becoming more attentive to religious meetings.

HOW TO TREAT FEEBLE CHURCHES.

In the town of Nichols, Tioga Co., N. Y., there had existed a little church of eight members, which had not for some time been represented in Presbytery; and at their Fall Session, the Presbytery, on hearing the report of their supplies to that church, was about to give up any farther effort to sustain it. A large majority concurred. But one minister dissented, saying, that a full experiment had not been tried—that the former supplies arrived there late on Saturday evening, and consequently, the people were not fully aware of meeting on the Sabbath; and such as did know, cared not about the meeting, having never or seldom been visited by a minister of the Gospel. Hence, the cause of the little good done by the Presbytery, was obvious. He recommended that one effort more be made, and that one minister make the full supply, staying on the ground till all the Sabbaths were accomplished—that the Presbytery proposed to supply that church. The question was asked, What minister would do that? The proposer replied, that if Presbytery would supply his pulpit on the Sabbath, in his absence, he would go.—

This was assented to, and the appointment made. The minister arrived on Friday, made known his errand, and went into the meeting-house, (built by the world as an ornament to their village,) at the hour of his appointment; and found but one woman and her two little daughters, and she not a christian. After waiting a little, some 15 or 20 came in. At the close of the service, the preacher gave out his appointments for the week. "Monthly Concert to-morrow evening; preaching Tuesday evening; prayer meeting Wednesday evening, &c." These were *new measures*, not having had the monthly concert or weekly prayer meeting before, in this place. It awakened notice, and the meetings were fully attended.

On one occasion, the preacher addressed the church, and spoke of the promises to prayer, saying, "If you are the people of God, you are the light of this village. You are the leaven to leaven this place; here is your field, and you will cultivate it and souls will immediately be gathered in, and this church, which cannot now raise \$25 to support the Gospel, will be enlarged and enriched so as to have a minister among them to break unto them the bread of life. But if you are hypocrites, no good will be done in this effort." Some people of the world were present—and heard and reported the remark. They now said, "we shall know one of two things, either these professors are hypocrites, or the Bible is not true." With the little flock this was a trying moment. They went unto Israel's God and said, "Thy glory is concerned in this affair. O do appear for thine own sake and for the sake of thy church." The God of Jacob did appear, and gathered into the church about thirty converts, and called a pastor from another church and settled him over them.—The church were also able, with a little aid from your Society, to sustain him.

How many churches are suffered to go down for want of a fostering care adapted to their peculiar state. The minister above alluded to, probably saved that little band from complete disorganization,

Agencies and Auxiliary Societies.

PHILADELPHIA AGENCY.

FOURTH ANNUAL REPORT,

PRESENTED APRIL 1st, 1838.

To the PHILADELPHIA AGENCY for Home Missions, the events of the year which has just closed have been made up of shadows and lights, trials and consolations, discouragements and success. So far as pecuniary aid was concerned, they commenced the labors of the year under discouraging circumstances. The tide of prosperity, which for a series of years, had rolled in upon the nation, had ebbed away, and, in many instances, had borne with it, not merely the profits of previous years, but the capital also of many of the friends and patrons of the cause of Christ.

With these disheartening prospects before them in regard to funds, they were under heavy responsibilities to the missionaries, and feeble and destitute churches were looking to them for aid in introducing and sustaining the ministrations of the Gospel among them. And, notwithstanding the amount of our receipts have far exceeded our expectations, and furnished decisive evidence of God's benignant guardianship of our cause, the Committee have been pained to learn that some of the devoted missionaries of the Society, from its inability to pay their drafts, have been subjected to great privations and sufferings.

During the year, this Agency has suffered a deeply afflictive bereavement in the death of the Rev. James Patterson. The interest which he took in the extension of the Redeemer's kingdom and the salvation of men, furnished resistless evidence of the depth and fervor of his piety. But while we mourn his removal from us, we bless God for the consoling belief, that freed from labor, suffering and sin, he is felicitously employed in the nobler services of the sanctuary above.

We might speak of other trials, which have come upon us from a quar-

ter from which we ought to have received sympathy and encouragement. But we would rather forget them, or call them to mind only as furnishing a fit occasion for the exercise of that "charity" which suffereth long and is kind—is not easily provoked," and constitutes the very element of Christian forgiveness.

But while we would submissively bow beneath the frowns of a righteous Providence, it is not less our duty to make mention of "the loving kindness of the Lord." He has indeed tried our faith, submission and perseverance; and he has also signally owned and blessed our labors.

The reverses in business, and pecuniary distress, have tested the reality and strength of the attachment of the Lord's people to his cause. Appeals to their benevolence and willingness to deny themselves for Christ's sake, have not been made in vain. Many of them have made their contributions to the cause with a cheerfulness and liberality which have done honor to their Christian profession. New friends and patrons to it, have likewise been raised up in places from which we looked not for them.

Collections.

Owing to providential causes, the contributions from several churches within our bounds have been delayed beyond the usual time, so that they could not be included in the receipts of the year just closed. But notwithstanding this failure, the sum of \$8349 93, has been paid into the treasury, exceeding that of the previous year, \$1448 52.* The Committee are also happy to state, that the contributions from the churches in Philadelphia have nearly doubled in four years, and from the state of Pennsylvania, during that period, they have

* Pledges have also been given, which are to be redeemed in the progress of the ensuing season to the amount of \$1200 more, making the aggregate secured to the Society during the year more than \$9500.

increased more than a hundred per cent.

Missionaries.

On this field, during the year, thirty Missionaries have been employed in discharging the sacred duties of their office as ambassadors of Jesus Christ.

With lively emotions of joy and fervent gratitude to God, the Committee would state, that notwithstanding the pecuniary embarrassment, they have been able, with very few exceptions, to honor the drafts of the missionaries when presented for payment; and after defraying all the other expenses of the agency, to pay into the treasury in New-York between one and two thousand dollars toward enabling the Society to meet its heavy responsibilities, and relieve its suffering Missionaries in the far West. For what we have been able, by the blessing of God, to accomplish for his honor, and the supply of the destitute with the means of salvation, let his name have all the glory.

Revivals.

Especially would we record his goodness in setting the seal of his approbation to the labors of the missionaries. The attendance upon their preaching has uniformly been such as to inspire the hope of usefulness; and the cause of Sabbath schools and temperance has steadily advanced under their labors. Most of the churches, which have not been visited with special seasons of refreshing, have enjoyed the gentle distillations of divine influence, and received considerable accessions.

The churches which have been most signalized by the work of the Holy Spirit, are Marple, Carbondale, the Western, Twelfth and Thirteenth Presbyterian churches of Philadelphia, and the churches of Fairmount and Lower Providence. In the two churches last named, and especially in that at Fairmount, God has made signal displays of the riches, sovereignty and power of his grace in the conversion of sinners. Some who, to human appearance, were farthest from right-

eousness, and least likely to embrace the purifying and ennobling hopes of the Gospel, in the judgment of charity have been brought nigh to God, and entered upon a course of holy obedience. Habitual neglecters of the day and worship of God; now reverence the Sabbath, and attend the services of the sanctuary with punctuality and cheerfulness. New family altars have been set up in many habitations, in which God was before acknowledged by no social act; and lips before accustomed to the language of profaneness, are now employed in prayer and praise.

These seasons of gracious ingathering have already resulted in an addition of forty-one to the communion of the Western, and forty-two to the Thirteenth Presbyterian churches of Philadelphia. At the last sacramental season, forty were added to the church in Carbondale. During the year, sixty have been added to the Twelfth Presbyterian church in Philadelphia, and to the churches of Fairmount and Lower Providence, each, between eighty and ninety. To the churches on this field, aided by us, the additions during the year cannot be less than four hundred, and the number of supposed conversions in them, it is believed, amount to nearly, if not quite five hundred.

Who, with limited understanding, and a heart but partially sanctified, can duly estimate these results of the labors of the year! Who can calculate the extent of their influence in promoting the glory of God and the salvation of men! It may, and we doubt not it will, widen and extend through successive generations, and result in planting large colonies of redeemed sinners in heaven.

The work before us.

While the Committee record the signal blessing of the Lord upon the labors of the year, they would not be unmindful, that both themselves and the churches by whose liberality they have been aided, have but just commenced the work demanded at their hands. Within the bounds of this agency, fields of dreariness and deso-

lation claim their notice, which, under the culture of divine ordinances, might be made to bud and blossom as the rose. And were *they* all supplied with spiritual husbandmen, our work would not be done. Our aims and efforts should be limited by no sectional, state, or territorial boundaries. We are connected with a great NATIONAL INSTITUTION, which, with kindred organizations, aims to supply the nation with a competent, evangelical, and faithful ministry, and all those benign influences which invariably attend it. Much, indeed, toward the attainment of this momentous object, by the blessing of God, has already been accomplished. But "there remaineth yet very much land to be possessed." On the eastern slope of the United States, large sections are but partially supplied with the means of grace, while others present a scene of total destitution. West of the Alleghanies is a territory equal in extent to all Europe, unrivalled in the fertility of its soil and commercial advantages, whose population is increasing with unprecedented rapidity. In a few years its five millions of inhabitants will be augmented to fifty millions, having at their disposal the destinies of this nation, and wielding an immeasurable influence upon the liberties of the world. All of them, too, are to enjoy the everlasting bliss of the life above, or suffer the endless agonies of the death beneath, according to the character which they shall form during their period of probation, and exert a prodigious influence in retarding or speeding the flight of the "angel, having the everlasting Gospel to preach to them that dwell on the earth." Efforts far in advance of any which have hitherto been made are demanded, in order to meet the wants of the present and prospective population of our country, and save them from the miseries of spiritual famine.

"Why," then, "should the work cease," or those engaged in it make their past, the measure of their future efforts? Increased action is called for, and the blessing of God upon the labors of the past year, encourage us

to make it with enlarged expectations of success.

Shall the work cease, or even be retarded, because the channels of commerce are obstructed, the profits of industry diminished, and the community generally feel the pressure of pecuniary embarrassment? Surely those redeemed by the blood of the Son of God, and sustained by the immortal hopes of the Gospel, will not deem these sufficient grounds for withholding their contributions. Gratitude to him for his illimitable love in dying for their redemption, and benevolence to those who are perishing without the Gospel, should influence them to retrench their expenses, that they may increase their donations to this cause. Dry seasons are most favorable for sinking unfailing wells; and, we doubt not, times of difficulty and embarrassment are for reaching the deep springs of Christian benevolence. Who can doubt that the success of the last year, under God, is mainly attributable to the fact, that the offerings of his people have been connected with more self-denial and prayer than those of previous years?

"God moves in a mysterious way,
His wonders to perform,"

And may have arrested the tide of worldly prosperity in order to try the strength of his people's love, and give them an opportunity to become more conformed to the example of their Redeemer, "who, though he was rich, for their sakes became poor, that they through his poverty might be rich."

Efforts to evangelize our own country, likewise, directly and powerfully tend to spread the Gospel in pagan countries, and to hasten the conversion of the world. Every church planted at home, and properly instructed and trained, will become a nursery for the foreign field. The claims of home, and kindred and country—of millions in this nation destitute of God's appointed means for saving men, and of six hundred millions in other lands, urge us to close the labors of the year, only to engage in those before us with more

singleness of purpose and untiring zeal.

By order of the Ex. Committee,
GIDEON N. JUDD, *Secretary*.

LUTHERAN BRANCH

OF THE A. H. M. S.

Number of Missionaries the past year, 4;
of whom 3 are in Pennsylvania, and 1 in Maryland.

The missionary operations of this branch of the church, have been very much limited by the fact that all the young men whom we have hitherto been able to furnish, have very readily found regularly organized, destitute, pastoral stations, willing to support them without missionary aid. We have, therefore, sent regular missionaries only into a few important places where aid was required.

Appointments by the Executive Committee of the A. H. M. S., from March 15th to April 15th, 1838.

Re-appointed.

Rev. Richard Dunning, Middleport, N. Y.
Rev. Samuel Scott, Reading, N. Y.
Rev. E. Kingsbury, Danville, Ill.
Rev. W. W. Woods, Putnamville, Ind.
Rev. D. Waterbury, Delhi, N. Y.
Rev. Samuel Harlow, Washington Hollow, N. Y.
Rev. C. M. Seaton, Mooers, N. Y.
Rev. Ralph E. Tedford, Columbus, Tenn.
Rev. Jeremiah Woodruff, Chenango Forks, N. Y.
Rev. E. J. Chapman, 1st Ch., Sullivan, N. Y.
Rev. H. Dyer, Preston, N. Y.
Rev. S. Howe, Ridgeville, N. Y.
Rev. N. Patterson, Christiana, Del.
Rev. J. J. Graff, West Chester, Pa.
Rev. S. Haight, Columbus, N. J.

Rev. J. H. Smaltz, Trenton, N. J.
Rev. G. G. Porter, Clinton, Ind.
Rev. Moody Chase, Danville, Ind.
Rev. Robert Laird, Pleasant Valley West, N. Y.
Rev. B. B. Judson, Ruggles, Ohio.
Rev. John Keyes, Newburgh, Ohio.
Rev. E. H. Hazard, Lynchen, Illinois.
Rev. Milton Kimball, Augusta, Illinois.
Rev. J. J. Dana, Blissfield, Michigan.
Rev. G. C. Wood, Paris, Mo.

Not in commission last year.

Rev. Robert E. Wilson, Hammondsport, N. Y.
Rev. Asa Johnson, Peru, Indiana.
Rev. Z. K. Hawley, to go to Illinois.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 15th to April 15th, 1838.

MAINE—

Winslow, Hon. T. Rice, \$5 00

MASSACHUSETTS—

Amherst College, Rev. H. Humphrey, 30 00
D. D., 20; Prof. J. B. Condit, 10,
Barre, Sab. Sch. Class, by Mrs. Moore, 5 00
Boston, legacy of the late Joseph Field,
by J. Field, Executor, 300 00
Edgarton, Miss C. Coffin, 1 00
Hadley, Ladies' Sew. Soc.,* Miss D. P.
Dickinson, Tr., to const. Mrs. Sophia
Goodhue and Miss Lucretia Lyman
Life Members, 80; Deac. Wm. Dickinson,
to const. Miss Harriet N. Dickinson
a L. M., 50; Miss D. Williams, 10, 140 00
Hampshire Miss. Soc. of which 30 is from
the Y. M. D. M. S. of South Hadley, to
const. Stephen White a L. M., 300 00

RHODE ISLAND—

Providence, Benev. Cong. Sab. School,
by S. S. Wardwell, 30 00

CONNECTICUT—

Greenwich, 2d Ch. and Cong. by E. Husted, 103 58
Guilford, Ladies' Sew. Soc., Miss D. S.
Dutton, Tr., 17 61
Middletown, H. S. Ward, 10; Friend, 5;
do. 2, 17 00

Sharon, P. Abels, 1; Harriet Anthony, 1;
Mrs. T. Beecher, 2 50; R. Boland, 2;
Sarah Boland, 0 50; G. B. Bates, 0 50;
B. Bates, 0 50; E. Benedict, 1; J. S.
Canfield, 1; Mrs. C. Chapman, 1; J.
Chamberlain, 1; Betsey Chase, 0 50;
J. A. Elliot and family, 7; Mr. Grosve-
nor, 3; Mrs. Grosvenor, 2; David
Gould, 30; H. Gay, 1; Mary Gould, 1;
M. B. Gay, 0 50; H. Goodwin, 0 50; D.
Garnsey, 0 50; H. Hotchkiss, 0 50; A.
A. Hotchkiss, 2; G. King, 2; A. C.
King, 0 50; J. Lyman, 0 50; L. H.
Merchant, 3; J. Lord, 1; Betsey Lake,
0 50; M. Ockrow, 0 50; Mrs. Pardee,
0 50; A. Pratt, 0 50; B. Pratt, 0 50;
Mr. Potter, 0 25; P. Reed, 0 50; A.
Reed, 2; E. Reed, 0 50; A. Rowley,
1; J. C. Smith, 5; W. M. Smith, 5;
C. M. Smith, 1; R. Smith, 1; P. Smith, 5;
B. Sears, 1; Mrs. Swan, 1; Mrs. Sedg-
wick, 1; C. Sears, 1; J. Sears, 1; Mrs.
Treadway, 0 50; C. Van Dusen, 1; G.
Van Dusen, 0 25; A. Weed, 1; B. Weed,
0 50; H. Weed, 1 50; D. S. Woodruff,
0 25, 101 26

Simsbury, in part of legacy of the late
Thames Wilcox, by B. Ely and A. Wil-
cox, Executors, 127 00

* In the acknowledgment of receipts, May, 1837, \$98 from Amherst, should have been acknowledged as from this Society.

NEW-YORK—

| | |
|---|--------|
| Big Hollow, Pr. Ch. Coll., | 11 66 |
| Brooklyn, 1st Ch., in part by T. F. Richards, | 78 43 |
| Butternuts Ch., in part to const. Rev. Calvin Waterbury a L. D., | 48 00 |
| Cattskill, C. Austin, | 10 00 |
| Evans' Mills, by Rev. R. Pettibone, | 25 00 |
| Greene County, Grand Jury, | 2 63 |
| Hunter, Friend, 10; W. W. Edwards, 10; M. A. Purdy, 2 50; H. H. Chittenden, 1; J. Douglass, 1; Pr. Ch. Coll., 2 25, | 26 75 |
| Lexington Fem. Benev. Soc., to const. Mrs. Theophilus Peck a L. M., | 30 00 |
| Mooers, Cong. Ch., by Rev. S. M. Seaton, New-York City, viz: | 18 40 |
| Bleecker st. Ch., Fem. Assoc. by Mrs. A. Smith, Tr., 132; J. B. Murray, 20; C. Starr, 5; Mon. Con. Coll., 10 02, | 167 02 |
| Mercer st. Ch., Rev. T. H. Skinner, D. D., 50; N. Littlefield, 10; Mon. Con. Coll., 13 75, | 73 75 |
| Murray st. Ch., Sab. Sch. Assoc., by W. Forgas, Tr., 250; deduct balance of appropriation to Rev. F. Fitch, he having left the field, | 225 00 |
| Osbornville, N. Y., G. Robertson, | 5 00 |
| Richfield, N. Y., Ch. to const. Rev. Daniel Van Valkenburgh a L. M., | 50 00 |
| Sheldon, N. Y., Ch., by Rev. W. Child, Theresa, N. Y., by Rev. R. Pettibone, | 25 00 |
| | 12 00 |

VIRGINIA—

| | |
|---|-------|
| Draper's Valley, Rev. G. Painter, 10, Individuals, 9, | 19 00 |
|---|-------|

OHIO—

| | |
|--|-------|
| Amherst Ch., by Rev. J. Eells, | 13 00 |
| Milan Ch., by Rev. B. B. Judson, | 25 00 |
| Westfield and Harrisonville Ch., 3 50; Rev. A. Boutelle, 6 50, | 10 00 |

ILLINOIS—

| | |
|---|-------|
| Rockwell, Ralph Ware, by Rev. N. Gould, | 25 00 |
|---|-------|

MICHIGAN—

| | |
|---------------------------------|-------|
| Hudson, Cong. by Rev. D. Pratt, | 15 00 |
|---------------------------------|-------|

LOWER CANADA—

| | |
|---------------------------------------|------|
| Melbourne Ch., by Rev. A. O. Hubbard, | 3 00 |
|---------------------------------------|------|

\$2112 84

KNOWLES TAYLOR, Treasurer.

Rev. Gideon N. Judd acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from March 15th to April 15th, 1838.

NEW-JERSEY—

| | |
|--|-------|
| Bloomfield Miss. Soc. of the Fem. Seminary, by Miss M. E. Judd, Tr., to const. Robert L. Cook a L. M., | 30 00 |
| Caldwell, Pr. Ch. Coll., | 28 00 |
| North Hardiston, Pr. Ch. Coll. 50; Rev. E. R. Fairchild, to const. Elias A. Fairchild a L. M., 30, | 80 00 |
| Paterson, Pr. Ch., in part by O. Pollard, | 60 00 |
| Westfield, Pr. Ch., by Rev. J. M. Huntting, | 34 50 |

PENNSYLVANIA—

| | |
|--|---------|
| Carlisle, Pr. Ch. Fem. Sew. Soc. to const. Mrs. Elizabeth Sprole a L. M., | 50 00 |
| Center Co., Friend of Missions, | 50 00 |
| Cumberland Co., Miss Ruthven, 5; S. Irwin, 5, | 10 00 |
| Marple, Pr. Ch. to const. Rev. John M. Bear a L. M., | 30 00 |
| Philadelphia, viz: | |
| First Cong. Ch., Ladies' Miss. Soc., | 150 00 |
| First Pr. Ch., Gent. in full, | 1288 50 |
| Third Pr. Ch., Fem. Sew. Soc., to const. Rev. E. S. Ely and Rev. Thomas Brainard Life Members, | 60 00 |
| Fifth Pr. Ch. Mon. Con. Coll., 64; Sub., 22 60, | 86 60 |
| Tenth Pr. Ch., W. E. Tenbrooke, 25; — Tenbrooke, 25, | 50 00 |

| | |
|---------------------------------------|-------|
| Fairmount Pr. Ch. Mon. Con. Coll., | 3 50 |
| Franklin st. Pr. Ch. Mon. Con. Coll., | 25 00 |
| Southwark First Pr. Ch., | 75 00 |
| Western Pr. Ch., | 25 00 |
| Unknown Friend, | 10 00 |

\$2146 10

Receipts of the Western Agency, at Geneva, N. Y. from February 12th to March 12th, 1838.

| | |
|--|--------|
| Addison, to const. Rev. D. B. Butts a L. M., | 30 00 |
| Buffalo, S. G. Austin, L. D., | 100 00 |
| Candor, | 23 86 |
| Castile, | 10 00 |
| Eden, by Rev. Mr. Sessions, | 8 75 |
| Erwin's Corner, | 11 00 |
| Geneva, H. H. Seelye, | 145 00 |
| Hornby, | 8 00 |
| Middleport, | 1 00 |
| Millport, | 10 00 |
| Moravia, | 43 00 |
| Mount Morris, | 66 00 |
| Newfield, | 31 16 |
| Ogden, C. Church, in full to sustain a Missionary, | 50 00 |
| Prattsburgh, Judge Porter, | 5 00 |
| Skeneateles, | 72 50 |
| Union Corners, Ladies' Miss. Soc., 10; Thanksgiving Coll., 24; S. Hall, 5, | 39 00 |
| Vienna, | 20 00 |
| Waverly Fem. Benev. Soc., | 9 00 |

\$683 27

Receipts of the Central Agency at Utica, N. Y. from February 27th to April 1st, 1838.

| | |
|---|-------|
| Binghamton, | 42 50 |
| Chenango Forks, | 10 25 |
| Clinton, by S. Parmele, 30 80; Society of Christian Research, 10, | 40 80 |
| Cortlandville, | 11 19 |
| Coventryville, | 12 63 |
| Guilford, in part to const. Rev. S. G. Putnam, L. D., | 18 84 |
| Hamilton, 25; do. by Deacon Tompkins, 10, | 35 00 |
| Homer, by Dr. Bradford, | 66 00 |
| Madison, Cong., 22 72; Mon. Con. Coll., 12 28, to const. Rev. Merritt S. Platt a L. M., | 35 00 |
| Marathon, by Rev. P. R. Kinne, | 22 92 |
| Munnsville, | 3 00 |
| Norwich, Cong., 11 04; T. Evans, 5; — French, 0 50, | 16 54 |
| Paris Hill, | 8 76 |
| Preston, Cong. 25; Rev. H. Dyer, 25, | 50 00 |
| Ridgeville, | 25 00 |
| Sherburn, | 40 53 |
| Smyrna, | 17 53 |
| Springfield, in full to const. Rev. R. M. Davis a L. M., | 5 00 |
| Utica, First Ch., | 47 00 |
| Virgil, by Rev. S. Chafee, | 25 00 |
| West Coventry, Clark Smith, L. M., in part, 5; G. D. Phillips, L. M. in full, 18; Presb. Soc., 29 50, | 52 50 |
| Westmoreland, | 16 00 |

\$609 99

E. P. Hastings, Esq., Detroit, Mich., acknowledges the receipt of the following sums.

| | |
|---|--------|
| Ann Arbor, H. H. Griffin, | 3 00 |
| Detroit, E. P. Hastings, | 100 00 |
| Munroe First Pr. Ch., by N. R. Haskell, | 48 73 |
| Raisin, do. | 5 00 |
| Tecumseh, do. | 14 50 |
| Cash, | 20 00 |

\$191 23

THE
AMERICAN PASTOR'S JOURNAL,
OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

THE END OF THE SCORNFUL.

"Now the Lord saith, Them that honor me, I will honor, and they that despise me shall be lightly esteemed."

It is by no means the opinion of the writer of this article for the Pastor's Journal, that the character can be always ascertained from the dispensations of Divine Providence towards men in this life. The wicked may be in great prosperity, and spread themselves like the green bay tree, while the friend of God may have great trials, and be chased out of the world by heart-rending afflictions. But there are some sins upon which God seems to set a mark of disgrace in this life. It is believed the sins of the sons of Eli were such. They publicly disgraced the institutions of God's appointment. They desecrated God's altar. So it is thought that the sin of trifling in the sanctuary, of going up to God's house, and in his own presence contemning him, making light of his word, scoffing at his people, showing a reckless disregard of all invitations and warnings there—doing this in a public manner—is such a sin as God often marks with a broad seal of disgrace in this world. After a series of observation for years, the writer can say that he has never known an individual maintain a character for respectability in the community, even among his own associates, who was a trifler in the house of God. He has known a few of this character come to themselves, bewail this great sin, and warn others against it, and rise to bright ornaments in society.

But where this change has not come upon them, from families of respectability they have sunk among the very dregs of society.

In my native place there were four young men of the generation in advance of me, who rendered themselves notorious for their levity on the Sabbath. They seemed to take delight in torturing the feelings of the children of God, and especially of the aged and venerable minister; they would go to the very limits of exposing themselves to prosecution as disturbers, and yet would adroitly shield themselves. Two of them were sons of one man, who had, a few years before my recollection, withdrawn his support in defraying the expenses of divine institutions, and was very rarely seen in the house of God. He was quite eloquent in declaiming against the distinguishing doctrines of the Gospel, talked much about priestcraft and hypocrisy, and his zeal on these themes rendered him very popular with the rabble. His sayings were oracular. He was a man of wealth, and often represented the town in the state legislature. The countenances, the elegant dresses—for no young men in the town wore so good cloth—the dangling watch seals, and, more than all, their *conduct*, vividly impressed my imagination; and though more than thirty-five years have passed over me since—years of care, and toil, and change, effacing thousands of other impressions—faithful memory retains deep-drawn lines respecting those dandies of eighteen and twenty. No young men in the place had so fair worldly prospects, and none carried their heads so high. They were quite

constant at meeting, always inattentive to the instructions there, and always ready to engage in any diversion manifesting irreverence for the sanctuary, and the worship of God. They were early left fatherless. A series of litigations followed between the brothers respecting the settlement of the paternal estate, which encumbered their property. But they lived in high life, were fond of parties of pleasure, and kept up the reputation of being rich. One soon found a drunkard's grave, while the other lives a miserable outcast. His wife has known sorrow; his children are provided for at the public expense. Verily there is a meaning in the declaration, "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

Another young man was the son of a professor of religion, but his children made themselves vile, and he restrained them not. Instead of taking this youth into the pew with him in the sanctuary, he was permitted to find his own seat among the company of his choice. He was unusually sprightly and humorous, was the life of the circle around him. At the age of about sixteen he associated with those who made light of the worship of the sanctuary and all its solemnities. He was among the foremost of those who sought some diversion in the house of God. Any duties of the Sabbath were dull to him, if not commingled with some silly actions or foolish anecdotes. There was a marked indifference to every propriety of conduct, and decency of deportment, in the house of God. He would stretch himself at full length on the seat, or use his knife, or read some fragment of a newspaper, or what was more common still, be engaged in committing some impositions upon his associates. All this passed, in his own estimation, for a manly freedom from vulgar superstition. At the age of twenty-four he had a troublesome marriage, and this terminated his attendance at the sanctuary. He was a heedless, improvident creature, uncomfortable in his family, and a disgrace to himself. By various cruel contrivances he wrested from his father his hard-earned inhe-

ritance, who, at an advanced age, saw his homestead sold to pay the debts of a dissipated son. The young man abandoned his family, and some few years after was seen by an acquaintance who landed at one of the southern cities, in a state of abject and haggard poverty. He probably fell into the ditch, or died in some almshouse.

The fourth was the son of a widow who leaned on his arm as her only earthly prop. He was almost all that a mother could desire in a son, until he was about doubling those dangerous capes that lie somewhere in the latitude of eighteen. In turning that perilous point, from youth to manhood, he fell into the company of those who break the Sabbath in the sanctuary. He soon went all lengths with them. He suddenly became a man of great consequence in his own estimation, talked loud and earnestly about superstition, and railed most, and laughed loudest, about church members and ministers. He was of a speculative turn of mind, and looked for inconsistencies in sermons, and cavilled at the distinguishing doctrines, and plainest duties of the Gospel. He became a self-conceited sceptic, laughed at piety as weakness, and seemed to take special pains to show off these characteristics in the house of God on the Sabbath. Two or three winters this son taught school, still making his home with his mother. It was not till after he was employed more than one winter as a school-teacher, that he ever tortured his mother's heart by broaching his sentiments in her hearing. His mother remonstrated, reasoned, wept, prayed; but leviathan was not so tamed. After hearing a sermon on behaviour in the house of God, in which he considered the minister as having made a personal attack on him, he left the sanctuary. From his father he had inherited a small, but valuable farm, and every thing carried the appearance of thrift about him; but at about the age of thirty, his mother was taken from the evil to come. While she lived, there went up to heaven sweet incense from that habitation, and blessings seemed to be conferred for her sake. After her death the channel of intercourse

was cut off. There soon commenced with him a series of losses. His crops failed, his stock died, one for whom he had underwritten was unsuccessful in business, and he had to raise a sum of money at a sacrifice, and he was very unexpectedly sued on some of his notes. Some troubles of this kind multiplied upon him, and what was more ominous of evil still, he spent much of his time in a remote corner of the town, where a nine-pin alley attracted kindred spirits. His patrimony soon passed into other hands, and he is one of earth's pitiable objects.

I verily believe that there is a God who judgeth in the earth, and they who honor him he will honor, and they who despise him shall be lightly esteemed. When I see a young man showing a marked irreverence in the sanctuary, despising all the solemnities of the Sabbath, and delighting to distress the hearts of God's children, I tremble for his welfare, even in this world. God does not often prosper such. The Sabbath is a sign between him and his people. I plead with young men, for their own sake, for their respectability, trifle not with sacred things, especially in the very gate of heaven. Treat every thing about God's house with respect. If any reader of these facts has heretofore been associated with those who exhibit levity and airs of heedlessness about sacred things, break away at once from their disgraceful society, and seek other associates. Your reputation will be gone before you are aware, if you sit in the seat of the scornful.

THREE IN ONE FAITH—

Delusion, perhaps I ought to say—for the three of whom I write were agreed in believing there is no punishment after death. *They received not the love of the truth that they might be saved*; and therefore, I suppose, *God sent them strong delusion that they should believe a lie*. One of this number is now living, *holding fast deceit*. The other two have recently gone into that world where is no want of faith. If they are in heaven

they know the simple truth, for there is *no one that loveth, or maketh a lie*. If they are in hell, they feel one truth, and none will attempt to deceive them there, for even the *devils believe and tremble*. As these two lay in their last sickness, and contemplated their speedy appearing before God, their faith was shaken. Mr. T. said to his wife, "Universalism will do to live by, but it *wont do to die by*." Mr. S. said to a pious neighbor, whose counsels and warnings he had long slighted,—*"I have believed, you know, that there is no hell; but now I know there is, for it is already kindled within me. Such are my feelings that it seems as if it would be a relief if I could be delivered from this state of mind and laid upon burning coals!"* When his wife asked him if he wished her to settle down in Universalism, he warned her against it by all that was bitter in his own cup. He sent messages to his old companions, who with him had broken the Sabbath, neglected the sanctuary, despised religion, and courted fatal error,—to them he sent messages full of warning and entreaty that they would flee from the *wrath to come*. Such were his feelings and such his expressions for several days before his death, that his old associates could not bear to visit him. And so much were they troubled by these things after his death, that but one of them came to his funeral. They will not soon forget that death. May they remember the warnings which their friend gave in an honest hour, and may those prove to be *words spoken in due season*.

But the living friend, to whom I refer, yet lives as though all were well. He reads all the books and papers he can get on his favorite doctrine. He carefully avoids all evangelical Christians, and is never seen in the sanctuary of God. When ministers call at his house, he is generally absent. Once, however, I found him. An attempt was made to convince him of his great error and bring him to the foot of the cross. His argument soon failed and he was in great confusion. Our conversation closed, prayer was offered and we parted. Being mortified that he had made no better de-

fence before his family, he said to them after we left—"I was unprepared."

Reader, what do you think of that man who has cherished his present belief longer than he has owned his farm, and yet is "unprepared" to defend it? Suppose we had called in question the title he had to his farm, would he have been *unprepared*? And how, I ask in the name of reason and prudence, can he or any one remain easy with their supposed title to heaven, when they are *unprepared* to defend it from the Bible, and thousands are all the time calling their title in question? Would a man rest easy with a deed which his neighbors and friends called in question, when he might obtain one about which there would be no doubt?

How can any one rest easy in a system which so often fails when it is most needed? How often in a dying hour do Universalists experience dreadful forebodings of *judgment and fiery indignation which will devour the adversaries!* The religion which they despise, never leads to such an end. "Mark the perfect man, and behold the upright, for the end of that man is peace."

How can any one rest easy in a system so counter to the whole tenor of the Bible? The patriarchs as they went from place to place, first reared their altars for the worship of God. But is it not true of Universalists that they *cast off fear and restrain prayer*? David regarded the public worship of God a great privilege. His language is—"When shall I go and appear before God?" Are the men of whom I speak very anxious to keep the Sabbath-day holy, and be found in the sanctuary? Again, David said,—*"Rivers of waters run down my eyes because they keep not thy law."* Is sin such a grief to Universalists? But the Psalmist was a man after God's own heart; after whose heart must these men be?

Reader, if you are impenitent, I beg you not to be indifferent about your salvation through the vain hope that all will be well. *If the Lord be God, serve him.* Be reconciled to him. *Denying ungodliness and every*

worldly lust, live soberly, righteously and godly in the present world. Take up your cross daily—in your closet, in your family, and before the world—and follow after Christ. Let not the fear of man keep you back. Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell—in hell where the worm dieth not, and the fire is not quenched. What I fear with regard to you is, that you will stand at the bar of God "UNPREPARED."

REMINISCENCES OF A PASTOR.

Miss E. S. lived in this place many years "without God in the world." She had scarcely ever attended public worship, or thought of the salvation of her soul. Two or three years ago she spent some months as a servant in the house of President L., in one of the New-England states. By the blessing of God on the instructions she there received, she was deeply convicted of sin, and in this state of mind she returned to this place. She had come to the sanctuary several Sabbaths, and sometimes in the most inclement weather, before I particularly observed her. On ascertaining where her father lived, I called one day at the house, which was about three miles distant. By this time she was rejoicing in the mercy of God, and I have seldom seen an individual who gave more decisive evidence of having passed from death to life. After her return, she had, with much entreaty, prevailed upon her sister, who was younger, to accompany her to meeting. This sister, who had before been as careless as herself, had then become thoughtful, and during my conversation at the house, she seemed to be seized with deep conviction. She now indulges a hope in the Saviour; and both of these individuals are now "living epistles, known and read," not only in their own family, but also in the neighborhood. The mother, who had not attended public worship for sixteen years, is now at meeting every Sabbath, and the appearance of the whole family is changed.

THE HOME MISSIONARY.

Go, and PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. XI.

JUNE, 1838.

No. 2.

Twelfth Anniversary.

The AMERICAN HOME MISSIONARY SOCIETY held its twelfth anniversary in the Tabernacle, New-York, on Wednesday evening, May 9th, 1838. The President, HENRY DWIGHT, Esq., took the chair, and the meeting was opened with prayer by Rev. Baxter Dickinson, of Lane Seminary.

The President addressed the Society on the occasion of taking the chair for the first time.

The Treasurer's Report was read by Mr. Knowles Taylor, Treasurer of the Society.

An abstract of the Twelfth Annual Report was read by Rev. Milton Badger, one of the Secretaries.

The following resolutions were adopted:

1. On motion of Rev. Flavel Bascom, of Tazewell Co., Illinois, seconded by Rev. P. C. Hay, of Geneva, N. Y.,

Resolved, That the Reports now read, be adopted and printed under the direction of the Executive Committee.

2. On motion of Rev. William Adams, of New-York, seconded by Rev. G. N. Judd, of Philadelphia, Associate Secretary of the Society,

Resolved, That thanks are due to the Head of the Church, for sustaining this Society in the times of darkness and trial; and for making its embarrassments the occasion of developing the graces of his ministers and people.

3. Moved by Rev. George Shepard,

Professor in Bangor Theological Seminary, Maine, seconded by Rev. I. Ingraham, of Brandon, Vermont,

Resolved, That the men who are laboring in the Home Missionary field, do, at the present time, emphatically need, and should promptly receive, the sympathies and substantial aid of the Christian community.

4. On motion of Rev. J. P. Cleveland, of Detroit, seconded by Rev. J. A. Murray, Agent of the Society in Western New-York,

Resolved, That the comparative facilities of the modern church for spreading the Gospel, render it specially inexcusable that the work should be longer delayed.

5. On motion of Rev. Lyman Beecher, D. D., of Lane Seminary, Ohio, seconded by John Tappan, Esq., of Boston,

Resolved, That the present struggle of this Society to sustain the stated ministry where it is already established, and to give it, with all its attendant influences, to the new and needy settlements, is one whose success is of vital consequence to religion and to the republic.

6. The Executive Committee having recommended the adoption of the following alterations in the constitution, it was

Resolved, That the constitution be so altered as to read, in the 3d article, "two

Secretaries for Correspondence," instead of "a Corresponding Secretary;" and in the 4th and 7th articles, "the Secretaries for Correspondence," instead of "the Corresponding Secretary."

Appropriate and highly effective addresses were made by Rev. Messrs. Adams, Shepard, Cleaveland, and Dr. Beecher; and the exercises were diversified and rendered impressive by sacred music, under the direction of Mr. Thomas Hastings. The deep interest which was evinced, by a large audience, undiminished to a late hour, proved that the Society had, during the year, gained steadily and largely on the affections of the Christian public.

The Society proceeded to the election of officers for the ensuing year, and made choice of the following, viz:

PRESIDENT.

HENRY DWIGHT, Esq., of Geneva, N. Y.

VICE-PRESIDENTS.

Rev. Lyman Beecher, D. D., President Theol. Sem., Cincinnati, Ohio.
 Rev. Gideon Blackburn, D. D., Carlinville, Ill.
 Hon. Benjamin F. Butler, LL. D., New-York.
 Rev. Calvia Chapin, D. D., Rocky-Hill, Connecticut.
 Rev. John H. Church, D. D., Pelham, N. H.
 Rev. Thomas Cleland, D. D., Harrodsburgh, Kentucky.
 Rev. John Codman, D. D., Dorchester, Mass.
 Rev. Jeremiah Day, D. D., LL. D., President Yale College.
 Rev. Justin Edwards, D. D., President Theol. Sem., Andover.
 Hon. Theodore Frelinghuysen, LL. D., Newark, N. J.
 Rev. Eliphalet Gillett, D. D., Hallowell, Me.
 Rev. Francis Heron, D. D., Pittsburgh, Pennsylvania.
 Rev. Asa Hillyer, D. D., Orange, N. J.
 Rev. James Hoge, D. D., Columbus, Ohio.
 Hon. N. W. Howell, LL. D., Canandaigua, N. Y.
 Hon. Samuel Hubbard, LL. D., Boston, Mass.
 John D. Keese, Esq., New-York.
 Rev. Thomas McAuley, D. D., LL. D., New-York.
 Hon. Charles Marsh, LL. D., Woodstock, Vermont.
 Rev. James M. Mathews, D. D., Chancellor New-York University.
 Hon. David Lawrence Morrill, LL. D., Concord, N. H.
 Hon. John Murphy, Claiborne, Alabama.
 Rev. David Porter, D. D., Catskill, N. Y.
 Rev. Alexander Proudft, D. D., New-York.
 Rev. James Richards, D. D., Theol. Sem. Auburn, N. Y.
 James Roosevelt, Esq., New-York.
 Rev. Samuel S. Schmucker, D. D., Theol. Sem., Gettysburg, Pa.
 Rev. Thomas H. Skinner, D. D., New-York.
 Hon. John Cotton Smith, LL. D., Sharon, Conn.
 Hon. Jacob Sutherland, LL. D., Geneva, N. Y.

Rev. Nathaniel W. Taylor, D. D., Theol. Sem., New-Haven,
 Rev. John Thomson, Crawfordsville, Ind.
 S. V. S. Wilder, Esq., New-York.
 Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

DIRECTORS.

Rev. William Allen, D. D., President Bowdoin College, Maine.
 Rev. Elihu W. Baldwin, D. D., President Wabash College, Ind.
 Rev. Joshua Bates, D. D., President Middlebury College, Vt.
 Rev. Edward Beecher, President Illinois College, Illinois.
 Rev. Nathan S. S. Beman, D. D., Troy, N. Y.
 Rev. Robert H. Bishop, D. D., President Miami University, Ohio.
 Rev. James Carnahan, D. D., President Princeton College, N. J.
 Rev. John P. Cleaveland, Detroit, Michigan.
 Rev. Charles Coffin, D. D., President of College, Tenn.
 Amos M. Collins, Esq., Hartford, Conn.
 Roswell L. Colt, Esq., New-York.
 Rev. Samuel H. Cox, D. D., Brooklyn, N. Y.
 Rev. Henry Davis, D. D., Clinton, N. Y.
 Rev. William R. De Witt, Harrisburgh, Pennsylvania.
 Rev. Baxter Dickinson, Lane Seminary, O.
 Rev. E. W. Gilbert, Newark, Delaware.
 Rev. Samuel L. Graham, D. D., North Carolina.
 Eurosas P. Hastings, Esq., Detroit, Michigan.
 Rev. Joel Hawes, D. D., Hartford, Conn.
 Rev. Mark Hopkins, D. D., President Williams College, Mass.
 Rev. Heman Humphrey, D. D., President Amherst College, Mass.
 Rev. Mancius S. Hutton, New-York.
 Mr. G. W. Kerr, St. Louis, Mo.
 Rev. Nathan Lord, D. D., President Dartmouth College, N. H.
 Rev. John McDowell, D. D., Philadelphia.
 Rev. William A. McDowell, D. D., Philadelphia.
 Rev. Cyrus Mason, New-York University.
 Rev. Thomas A. Merrill, D. D., Middlebury, Vermont.
 Rev. Samuel Merwin, Wilton, Conn.
 Joseph Montgomery, Esq., Philadelphia.
 Rev. Eliphalet Nott, D. D., President Union College, N. Y.
 Rev. Samuel Osgood, D. D., Springfield, Mass.
 Rev. B. M. Palmer, D. D., Charleston, S. C.
 Rev. George E. Pierce, President Western Reserve College, Ohio.
 Rev. Enoch Pond, D. D., Prof. Bangor Theol. Sem., Me.
 Rev. William S. Potts, President Marion College, Missouri.
 John Punchard, Esq., Salem, Mass.
 Hon. Roger M. Sherman, LL. D., Fairfield, Connecticut.
 Gerrit Smith, Esq., Peterborough, N. Y.
 Rev. Richard S. Storrs, D. D., Braintree, Mass.
 Jeremiah Sullivan, Esq., Madison, Ind.
 Rev. Benjamin Tappan, D. D., Augusta, Maine.
 John Tappan, Esq., Boston, Mass.
 John Tillson, Esq., Hillsborough, Ill.
 Rev. Mark Tucker, D. D., Providence, R. I.
 Rev. Bennet Tyler, D. D., President Theol. Inst. East Windsor, Conn.
 Rev. Jacob Van Vechten, Schenectady, N. Y.
 Ambrose White, Esq., Philadelphia.
 Rev. Robert G. Wilson, D. D., President Ohio University, Athens, Ohio.
 Rev. Andrew Wylie, D. D., President College, Bloomington, Indiana.
 Rev. John C. Young, President Centre College, Kentucky.

TREASURER,

Mr. Knowles Taylor.

AUDITOR,

Mr. Arthur Tappan.

SECRETARIES FOR CORRESPONDENCE,

Rev. Milton Badger,
Rev. Charles Hall.

RECORDING SECRETARY,

Mr. William M. Halsted.

MEETING OF THE BOARD OF
DIRECTORS.

The Board of Directors met on Thursday, May 10th, at the Society's rooms, 150 Nassau-street, and appointed the following gentlemen members of the

EXECUTIVE COMMITTEE,

Rev. Absalom Peters, D.D.
Rev. William Patton, D.D.
Rev. Henry White.
Rev. William Adams.
Mr. Abijah Fisher.
Mr. Leonard Corning.
Charles Butler, Esq.
Mr. C. R. Robert.
Mr. Alfred Edwards.

MEMBERS, *Ex-officio*:

Mr. Knowles Taylor, Treasurer.
Rev. Milton Badger, } Sec. for Correspondence.
Rev. Charles Hall, }
Mr. William M. Halsted, Recording Secretary.

ASSISTANT TREASURER,

Mr. H. W. Ripley.

ASSOCIATE SECRETARY AND GENERAL AGENT FOR
THE MIDDLE STATES, EXCEPTING NEW-YORK,

Rev. G. N. Judd.

Twelfth Report.

AGAIN the Executive Committee of the American Home Missionary Society, come to render its annual history to their friends, and fellow laborers. They come—but not all. Some familiar faces, accustomed to greet you on such occasions, are this night sought for in vain. These places, which knew them once, will know them no more for ever. Since the last anniversary of the Society, two members of the Executive Committee have heard the voice of the Master, saying, "Go up higher." Mr. WM. A. TOMLINSON was removed from this scene of action on the 19th of December, 1837, and Mr. JOHN NITCHIE on the 3d of January following. While for their sakes we may rejoice, in view of their probation accomplished, and their reward attained, the Committee, both as individuals, and in their associated capacity, feel themselves to be deeply afflicted. The dispensation of Providence is mysterious, which has removed, in such quick succession, two coadjutors, whom mental and moral worth, the gravity of years, and the

endowments of grace, rendered so dear to their friends, and so valuable to the cause. Mr. Tomlinson, though long known and respected in other relations, had been but recently connected with the Committee. But for more than a quarter of a century, Mr. Nitchie had been associated with the work of Home Missions. He belonged to the youthful band, who, in 1809, constituted one of the associations which eventually resulted in the formation of this NATIONAL SOCIETY; and through all the changes of organization, he continued, with the exception of a year or two, a member of the Executive Committee until his death. And it is with a mournful pleasure that his associates recall his intelligent and consistent piety, his sound and discriminating judgment, his sweet and pacific spirit, as well as his faithful labors for so many years in this and other departments of Christian enterprise.

During the past year, also, one of the Vice-Presidents of the Society, the Hon. Samuel Miles Hopkins, and one

of the Directors, the Rev. Dr. Griffin, have ceased from the labors by which they were known and honored on earth, and entered on their eternal reward.

The last Annual Report brought down the history of this institution to May 10th, 1837. The year which now closes has been an eventful one to this Society—a year marked with trials, peculiar in number, in character and in severity. Scarcely had we entered upon its labors, before a tempest of commercial embarrassment burst upon the community, sweeping before it the resources of many of the most liberal patrons of the Society; and not only carrying disappointment and distress into hundreds of families of the Missionaries, but filling the hearts of all with fear of the things which should come upon the earth. In the midst of these difficulties, resolutions were passed in an important church judicatory, discountenancing the Society from receiving the support, and relieving the needy churches of a large denomination of Christians, whose ministry it had sustained, and whose waste places it had cultivated in their time of need. Under these circumstances, before half the year had rolled away, and when the interest of the Society seemed to require all that wisdom and skill to guide it which experience imparts, the Corresponding Secretary, who had so long and so ably directed the operations of this institution, was called, in the providence of God, to another sphere of labor. And ere the transfer of his responsibilities to other hands had been fully completed by the Committee, their own circle was invaded by death; and in the short space of fifteen days, both the brethren already alluded to, were taken away from our councils and labors.

Thus, through the past year, has the Society struggled with difficulties without and sorrows within—has been afflicted, yet not forsaken; cast down, but not destroyed. Though causes like these could not but hinder the extension of missionary operations, in the ratio of past years, and even cause a reduction in some respects, yet these results have been *felt* much less than

they were *feared*. In every emergency, God has interposed with deliverance; and, above all, he has richly bestowed upon our missions the influences of his Spirit. And we are here to-night to bear testimony to his faithfulness and call upon all who love and labor for his kingdom, to praise his name, and trust him more firmly than ever.

The details of the Society's operations during the past year, are, as usual, thrown into a tabular form.

[Table of Missionaries omitted.]

RECAPITULATION.

The whole number of Missionaries enumerated in the foregoing table is 684. Of these 561 were in commission at the date of the last Report, and 123 have been appointed during the year. They have preached in 840 congregations and missionary districts, and the aggregate of their labors has been equal to 438 years.

The number of Missionaries employed during the year has been less by 102 than in the year preceding, exclusive of the 24 who were sustained that year in France. This diminution has been occasioned—(1.) by the fact, that during a large part of the year the Committee have felt obliged, by the state of the funds, to decline making new appointments, except in a few cases of special urgency. (2.) The general disaster that has befallen worldly enterprises, has in many cases so crippled the energies of feeble churches in infant settlements, as to put it out of their power to continue a partial support for the preaching of the Gospel; and there being no hope of increased aid from the Society, the Missionary has been obliged to abandon his work, and seek his subsistence in such ways as the providence of God should open before him. In such cases, applications for renewed appointments have not been made. (3.) The circumstances of the Society soon became extensively known, and many churches that in ordinary times would have had hope of aid, have withheld their applications and have sought for

such occasional supplies as their own resources might command, or have remained with none to break to them the bread of life. Arrangements, too, which were in contemplation, or were partially completed for securing the ordinances of the Gospel, have been arrested. The work of evangelizing the land has, in some sections, made no advances; in others it has been rolled back upon us with augmented pressure. Causes like these, have made the number of Missionaries in Maine and in Western New-York, alone, less by 50 than were reported the last year.

But while God in his providence has thus diminished the number of laborers in these and other portions of the field, he has shown unwonted favor to those who have remained. As they have prophesied over the valley of death, the breath of God has come from the four winds, to inspire life and immortality. Seldom has it been the privilege of the Committee to record so many revivals, in proportion to the number of Missionaries employed, and revivals of so interesting a character as have been reported the present year. 84 Missionaries, in their reports, speak of their churches' enjoying the special presence of the Spirit of God. The souls converted in these revivals, many of which are still in progress, we cannot number, and the amount of sanctified influence secured by them to the kingdom of God we cannot compute; but we doubt not, that in the day when their results shall all be told, every benefactor of this Society, himself among the redeemed, will rejoice with joy unspeakable in the opportunity which this year has afforded him, of connecting his humble name with the heavenly inheritance of multitudes of his fellow men.

Though the fruits of these revivals have as yet been but partially gathered, our reports, making proper allowance for the imperfection of a por-

of them, show an addition to the churches of 5,638 during the year; 3,376 on profession of their faith, and 2,262 by recommendation from other churches.

The pupils in the Sabbath schools, connected with the Missionary churches, number about 50,000; and in the Bible classes about 17,000.

The number of subscribers to the Temperance pledges in the congregations of the Missionaries, is not far from 70,000; and the amount contributed to various benevolent objects, in only 166 congregations, is \$9,893.

These are a few of the results of a single year.

If we look back over the twelve years that have elapsed since this Society was organized, we find the Gospel preached by its Missionaries to destitute congregations numbering from 196 to 1,025 annually—the Gospel preached to not less than a million of our fellow countrymen; and an aggregate of service performed equal to 4,265 years. Under the labors of these Missionaries, it may be safely estimated that not less than 45,000 souls have been born into the kingdom of God. Hundreds of churches have been organized, some of which have already become the most efficient helpers in extending the blessings of salvation; hundreds of houses have been erected, in which these churches pay their vows unto God; and hundreds of young men, nurtured in these churches, are in training for the ministry, or have already entered it. Enlightening and redeeming influences which no man can number, which neither space nor time can limit, have gone out in every direction from these spots blessed by the benefactions of the people of God; and when the final issue of them all shall be disclosed, and we see no longer through a glass darkly—then shall we know, as we cannot know now, the magnitude of the work which God has given us to do.

COMPARATIVE RESULTS.

The following table shows the results of the last year in several particulars, compared with those of preceding years.

| Years. | Receipts. | Expenditures. | Number of Missionaries. | Number of new appointments. | Congregations and Miss. Districts. | Sabbath schools. | Bible classes. | Years of labor performed. | Additions to churches. |
|--------|-------------|---------------|-------------------------|-----------------------------|------------------------------------|------------------|----------------|---------------------------|------------------------|
| 1 | \$18,130 76 | \$13,984 17 | 169 | 68 | 196 | not rep. | not rep. | 110 | not rep. |
| 2 | 20,035 78 | 17,849 22 | 201 | 89 | 244 | 206 | 100 | 133 | 1000 |
| 3 | 26,997 31 | 26,814 96 | 304 | 169 | 401 | 289 | 134 | 186 | 1678 |
| 4 | 33,929 44 | 42,429 50 | 392 | 166 | 500 | 369 | 203 | 274 | 1959 |
| 5 | 48,124 73 | 47,247 60 | 463 | 164 | 577 | 500 | 200 | 294 | 2532 |
| 6 | 49,422 12 | 52,808 39 | 509 | 158 | 745 | 544 | 239 | 361 | 6126 |
| 7 | 68,627 17 | 66,277 96 | 606 | 209 | 801 | 770 | 378 | 417 | 4284 |
| 8 | 78,911 44 | 80,015 76 | 676 | 200 | 899 | Pupils | Pupils | 463 | 2736 |
| 9 | 88,863 22 | 83,394 28 | 719 | 204 | 1,050 | 40,000 | 12,000 | 490 | 3300 |
| 10 | 101,565 15 | 92,108 94 | 755 | 249 | 1,000 | 50,000 | 15,000 | 545 | 3750 |
| 11 | 85,701 59 | 99,529 72 | 810 | 232 | 1,025 | 60,000 | 20,000 | 554 | 3752 |
| 12 | 86,522 45 | 85,066 26 | 684 | 123 | 840 | 50,000 | 17,000 | 438 | 3376 |

FINANCIAL HISTORY OF THE YEAR, AND STATE OF THE TREASURY.

It was to be expected that the peculiar embarrassments of the year would seriously affect the receipts of the Society. The resources which it had been accustomed to receive from cities and large towns, were, through the pressure of commercial distress upon such communities, greatly diminished. The general destruction of confidence; the apprehension of still greater evils; and the derangement in the currency of the country, which rendered it impracticable for the Society to avail itself of collections made at distant points, have contributed to the same result. Meanwhile, many friends of the cause who were not prostrated by the storm, withdrew for safety till it should be overpast; and hundreds more, who had been accustomed to make their humble, but willing and regular contributions, have been thrown out of employment. In this time of embarrassment, other societies have likewise suffered, and their agents have been in the field with ours, and appealed to the same Christian public for relief. Add to these the fact, that the estimated engagements of the Society, at the commencement of the year, were larger than at

any previous period, and that much of this became due about the time of the greatest pressure. Under such circumstances, it will not be thought strange, that the Executive Committee were compelled to decline many applications for new appointments, and to diminish the amount of aid to laborers already in the field; nor, that in prosecuting their work, faith has often had to perform the work of sense. For a time, had they regarded merely the aspect of things around them—had they not turned their eyes away to the throne of God, and rolled their burthen upon his gracious arm—they could have anticipated, for this beloved cause, nothing but disaster and defeat. But, thanks to our Almighty Helper, out of six troubles he has delivered us; yea, in seven we have been upheld. He who multiplied the widow's oil, and made even the birds of heaven purveyors for his prophet, has given the Society, day by day, its daily bread, and led it, by ways it knew not, safely on through all difficulties to the present hour. Notwithstanding the hindrances which have been mentioned, the receipts of the last year have amounted to \$86,522 45; (or \$820 86 more than the collections of the year preceding;) which added to a balance of \$1,102 02

in the treasury at the last anniversary, makes the resources of the year \$87,624 47. The expenses—the amount which has become due within the same period—has been \$95,878 31. Of this sum \$85,066 26 has been already paid; and towards cancelling the remaining \$10,812 02, there is a balance in the treasury of \$2,558 21; (so lately received, that the drafts of the Missionaries to whom it belongs have not yet had time to reach us;) leaving \$8,253 81 of present debt, for the payment of which immediate provision must be made. Besides this amount, the Society is already pledged to the Missionaries in the further sum of \$10,874 80 for the coming year, portions of which are every day falling due. The expenditures of the past year have been large compared with the number of appointments made *within* the year. In explanation of this fact it should be remarked, that the year was commenced under an unusually heavy amount of pledges made during the previous year, the payment of which has come within the period now reported.

In view of the foregoing statements, the Committee earnestly appeal to all who themselves know the preciousness of the Gospel, to interpose their benefactions, and thus prevent the bread of life from being taken away from the lips of the feeble and dependent, whose only hope of a supply, under God, is on the aid of this Society.

That this appeal may be more fully appreciated, we call attention to the following facts in the history of the year.

CIRCULAR TO THE MISSIONARIES.

Early in the year the Executive Committee were under the necessity of issuing a circular to the Missionaries of the Society, requesting them, if practicable, to defer their drafts upon its treasury until the receipts should warrant their payment. This measure was adopted with reluctance, because it was feared that great embarrassment must attend its operation on the Missionaries. Nor was this apprehension groundless. In many cases the ap-

propriation from this Society forms a most important part of the Missionary's receipts; and to have this withheld at a time when pecuniary distress was entering every congregation, and, consequently, other resources were failing, was peculiarly trying. And yet the sacrifice was cheerfully made. Though the missionaries were not *required*, but only *requested* to withhold their orders on the treasury, yet, in almost every instance, a regard for the Society, and sympathy for others who might possibly be more needy than himself, led each one to suffer rather than to increase the embarrassment of the Committee. This occasion will not admit of the affecting details which might be given, of families of Missionaries surrendering the ordinary comforts of life, and reduced for weeks to a bare subsistence; of their parting with articles of taste, and the pledges of affection, and even with portions of their clothing, to procure bread for their children. And yet they have gone down to these depths of privation without complaint; nay, more, they have evinced a generous readiness to be foremost in bearing the burdens of the Society. Nor have their sacrifices been in vain. They have been the means of carrying the institution through its greatest straits. When the commercial horizon was filled with clouds and gloom, and adequate funds could not, at the time, be obtained, either by collections or by loans, the Missionaries may be said to have stepped forward to the rescue, and virtually advanced the needed amount, by omitting to press their claims. From their scanty tables and wardrobes, from the toil of their companions and their children, their deep poverty has abounded to the riches of their liberality. The Committee have not witnessed the exemplifications of this spirit, so becoming the Missionary character, without deep emotion, nor without having their souls stirred up to every practicable effort to extend relief. And that Saviour, whom his ministers have thus honored by walking in his footsteps, has evidently accepted their sacrifice, and shown his approbation by the effusion of his Spirit in connexion with their labors.

EFFORTS TO EXTEND RELIEF.

To diminish and remove, as soon as practicable, the embarrassment of the Missionaries, the Committee made early appeals to the agents and auxiliaries of the Society, and to the public generally. In many cases, special correspondence was opened with churches and individuals, and full and frequent statements were made through the religious papers. In this work, the usefulness of the Society's periodical, "THE HOME MISSIONARY AND AMERICAN PASTOR'S JOURNAL," has been quite equal to that of any other single instrument. Grateful mention should also be made of the faithfulness and energy of the principal Agents of the Society, who have entered into the views, and co-operated in the plans of the Committee, besides devising appropriate measures on their respective fields, in executing which they have spared neither time nor strength. From the blessing of God upon these various means, relief has begun to flow in; so that, recently, a *second circular* has been issued, to remove the influence of the first; and this anniversary finds us in the process of rapidly liquidating the claims of the Missionaries upon the treasury.

It is a fact too prominent in the experience of the year to be passed over in silence, that not many rich, not many noble, have been honored in sustaining this work, but God has taken the gifts of the poor, and brought forward friends who were before comparatively unappreciated or unknown. Instead of a few fountains gushing forth with copious streams, he has given us the small rain and the refreshing dew, compensating for the minuteness of their drops, by their number and extent. The generous gift of wealth has not been withheld; but it has been chiefly from the widow's mite, the savings of the domestic, and the industry of the mechanic—from the collected offerings of God's people in the *country*, rather than in cities—that the resources of the year have been derived. And could we present the expressions of interest, the language of deeply-moved Christian emotion, with which these offerings

have been laid upon the altar of God, we should show that they left, in the hearts of the donors, a still richer boon than they conferred on others, and should confirm the words of the Lord Jesus when he said, it is more blessed to give than to receive.

The principal auxiliaries and agencies of the Society are the following:

MAINE MISSIONARY SOCIETY.

The operations of this Society have been much restricted by the general derangement of business, which forms so prominent a characteristic in the history of the year; and its Missionaries have consequently been subjected to peculiar trials and embarrassments. But while they have submitted themselves in meekness to the dispensations of Providence, and steadfastly prosecuted the work assigned them, their condition and wants have awakened the tenderest sympathies of the friends of the Redeemer, and called forth efforts for their relief, no less praiseworthy if they have been less striking in their results, than those of former years. The Rev. Dr. Gillett, the Secretary of the Society, who has so long been identified with its prosperity, has, in addition to his other labors the present year, performed a most important service to the cause, by spreading out the claims of the Missionary churches in the *Christian Mirror*, and bringing them home to the hearts and consciences of those who love Zion. The receipts of the Society during the year, have been \$6,889 61, and the expenditures \$8,711 31, making an excess of the expenditures above the receipts, of \$1,821 70. The number of missionaries in commission during the year has been 71, and their labors have been accompanied with manifest tokens of the divine favor. The Secretary of the Society, in concluding his report, remarks, that "a good proportion of the Missionaries are now laboring in the midst of revivals of religion more or less extensive. The number of hopeful converts could not be stated with much accuracy. I should judge there were from two to three hundred."

NEW-HAMPSHIRE MISSIONARY SOCIETY.

In August last the Rev. Isaac Willey, who had for several years served this Society as its Secretary and General Agent, with great fidelity and success, resigned his office. He was succeeded in September by Rev. Benjamin P. Stone, who has been actively employed in visiting the feeble churches, examining into their wants, and soliciting from the more favored churches the requisite means for their relief. The receipts of the Society for the year ending April 1st, 1838, have been \$5,815 12; which is \$823 43 less than the receipts of the previous year. But by deducting from the receipts of the previous year, \$1,341 67, the amount of a legacy received during that year, it appears that the collections from the churches, the last year, have been greater by \$518 24 than in the year preceding. The balance in the treasury, April 1st, 1837, was \$136 90, which added to the current receipts, make the whole amount at the disposal of the Society during the year \$5,952 02. The expenditures of the year have been \$5,836 66, besides \$115 forwarded to the Parent Society, leaving a balance in the treasury, April 1st, 1838, of \$115 36. The whole amount of contributions from that state to the cause of Home Missions, the past year, has been, \$5,932 87. The number of Missionaries in commission during the year, including the Secretary and General Agent, has been 56, one of whom, Rev. Ora Pearson, has been sustained in Compton, Lower Canada, where his labors have been blessed, and where his prospects of continued usefulness are highly encouraging. These Missionaries have rendered, during the year, an aggregate of 36 years of Missionary service, and 13 of the churches to which they have ministered have been visited with interesting revivals of religion.

For further particulars we refer to extracts from the Report of the Secretary, which will be found in the Appendix.

VERMONT DOMESTIC MISSIONARY SOCIETY.

The Rev. Ira Ingraham, whose labors have contributed so much to the efficiency and extended usefulness of this Society, remarks, in his report, that when we consider the pecuniary embarrassments of the past year, and the spiritual dearth which prevailed almost universally through the early part of it, "the results of the year afford no equivocal testimony that the cause of Home Missions is taking stronger hold of the affections, and receiving more promptly the attention of Christians in Vermont, than ever before." The receipts of the year have been \$4,189 54; which added to \$4,625 11 in the treasury April 1st, 1837, makes the whole amount at the disposal of the Society for the year, \$8,814 65. Of this sum \$4,065 51 have been expended within the state, and \$257 44 paid over to the A. H. M. S.; leaving a balance in the treasury, April 1st, 1838, of \$4,491 70. There have been also received into the treasury of the Parent Society, from that State, \$164; making the whole amount contributed to Home Missions during the year, \$4,353 54. The number of Missionaries in commission during the year has been 52, who have occupied in whole or in part, 65 fields of missionary labor. The number of Missionaries employed is greater by 6, and the number of fields occupied greater by 14, than in the preceding year. During the last six months, many of the churches have enjoyed the reviving influences of the Spirit of God, imparting vigor and beauty to the plants of righteousness, increasing the strength and giving promise of the permanency of the institutions of the Gospel.

MASSACHUSETTS MISSIONARY SOCIETY.

The receipts of this society during the year have been \$12,837 85; which added to \$7,126 49 in the treasury, April 1st, 1837, makes the whole amount at the disposal of the Society for the year, \$19,964 34. Of this sum \$9,041 66 have been expended in the support of 76 Missionaries in

the state, and \$3,100 has been paid over to the Parent Society; leaving a balance in the treasury, April 1st, 1838, of \$7,822 68. There have also been contributed directly to the treasury of the Parent Society, \$2,762 79; making the whole amount realized from the state for the cause of Home Missions, during the year, \$15,600 64. Although this amount does not equal the annual collection for several preceding years, yet when the peculiar character of the year is taken into view, as well as the pressing claims of other benevolent institutions, and the fact that almost no public agency has been performed for the purpose of solicitation, these *voluntary offerings* of the churches are an assurance that the cause of Home Missions is interwoven with their best affections, and will not soon cease to receive its share of their liberal benefactions, and a remembrance in their prayers.

But while we state that so much has been collected by the free-will offerings of the benevolent, it is not forgotten by the friends of the cause, that it has been by the labors of a most zealous, energetic, and indefatigable agency, continued through a series of years, that the attention of the churches has been called to the magnitude and importance of this department of Christian benevolence; and that if the resources of the churches in this state are henceforth to be secured undiminished to the advancement of this cause, we must look for their development, under God, through a like instrumentality.

The \$3,100 paid into the treasury of the Parent Society, as well as a large portion of the \$800 contributed during the year by the Hampshire Missionary Society, were promptly forwarded during the summer at the period of the Society's greatest straits, and were the means of essential and grateful relief to many a devoted servant of Christ, who was pursuing his patient toil amidst self-denial, suffering and want.

CONNECTICUT MISSIONARY SOCIETY.

This Society has assisted, within the year, thirty-three feeble churches within the limits of the state, in sus-

taining the institutions of the Gospel, and appropriated \$800 in aid of destitute churches in Rhode Island. The receipts have been \$4,415 59, which, with the balance in the treasury, April 1st, 1837, makes the whole amount at the disposal of the Society for the year, \$6,726 43. The expenditures during the year have been \$5,082 41; leaving a balance in the treasury, April 1st, 1838, of \$1,044 02. There have been received into the treasury of the Parent Society during the year, \$1,433 38, in part payment of a legacy by the late Dr. Perkins of Norwich; and from the Home Missionary Society of the Western District of Fairfield county, and the Home Missionary Society of the Eastern District of New-Haven county, and from various congregations and individuals, \$4,233 86, which, with the receipts of the Connecticut Society, makes the total amount contributed to the cause of Home Missions from that state, during the year, \$10,082 84; which is \$909 77 more than the collections of the previous year. The only agency employed in the state for the purpose of collection, has been that of the pastors of the churches, a number of whom have generously consented to act as agents within their respective associations, and to seek, by personal intercourse, correspondence, and pulpit exchanges, to bring the claims of the cause distinctly before the churches for their beneficent regard. The year had so far elapsed before this arrangement was completed, that the returns have as yet been but partial. But much, it is believed, has in this way already been accomplished, and more may be hoped for the year to come.

WESTERN AGENCY, (N. Y.) AT GENEVA.

The hindrances which have been already mentioned as operating against this Society, during the last year, have been peculiarly felt within the bounds of this agency. The pecuniary pressure, and the border war, have especially had a disastrous effect. When these causes are borne in mind, it will not be thought surprising that the number of Missionaries, and the results of their labor, the last year, have

not been quite equal to those of the peculiarly prosperous year which preceded. Seventy Missionaries have labored on this field; and under their ministry 438 persons have been added to the churches, 268 of them on profession of their faith. It is a matter for gratitude to God, and speaks well for the efficiency of this, the oldest agency of the Society, and for the diligence of the Secretary and agent, Rev. J. A. Murray, that notwithstanding the commercial distresses of the country, the collections of the past year have amounted to \$10,685 57, which is more than the income from the same field of any previous year. Early in the season a proposal was made by the agent to the churches, to sustain the Home Missionary cause, by raising at least *one dollar* for each communicant. The simplicity of this plan commended it to the favor of many, and doubtless contributed in no small degree to raise the amount of collections. It is an interesting fact, also, brought to light by the report of this agency, that churches which have formerly been sustained by the A. H. M. S. on that field, now contribute for this cause nearly enough to sustain the feeble churches, which, within the same bounds, have applied for aid during the last year; so that it may be said, that the *former* are now sustaining the *present* beneficiaries of the Society on that field. See Report in the Appendix.

CENTRAL AGENCY, (N. Y.) AT UTICA.

In speaking of the difficulties of the year, and the largeness of its work, the agent of this branch of the Society, Rev. A. Crane, says: "We had no time to spend in murmuring and complaints, nor have we yet found time to begin." In conformity with this spirit the efforts of the year appear to have been conducted. Although the number of Missionaries, 49, is not quite as great as last year, yet more labor has been secured to the feeble churches than in any previous year. The agency render grateful acknowledgments to God for an increase of interest in this blessed work, and a growing attachment to the A. H. M.

S., as the channel through which relief should flow to the needy. This is manifested in the receipts of the agency, being \$3,787 81; which, with other contributions from the same territory, makes the sum of \$5,049 77, received the present year from that field. Further particulars are given in the Report in the Appendix.

CANADA HOME MISSIONARY SOCIETY.

The number of Missionaries in commission in the Provinces of Upper and Lower Canada, during the year, has been 24; 6 of whom have been sustained by the Canada Home Missionary Society. The receipts of this Society during the year, with the balance in the treasury, April 1st, 1837, amount to \$980 21. The expenditures have been \$602 82; leaving in the treasury, April 1st, 1838, \$377 39. The Secretary of the Society, Rev. Wm. F. Curry, has visited many of the feeble churches, preaching to them the Gospel, and encouraging them to put forth all the efforts in their power to help themselves, in the hope of receiving such aid from the benevolent, as would secure to them the privileges of Gospel institutions, and transmit them, as the richest of inheritances, to their children.

In consequence of the civil commotions in these provinces, some of the Missionaries have been obliged to abandon their work, and others have labored in circumstances of peculiar difficulty and discouragement. Plans of doing good to the destitute have been defeated, iniquity has abounded in its most appalling forms, and the day of the redemption of many souls, has, in all human probability, been put far distant. And yet, the plenitude of God's grace permits us to speak of places long waste and desolate, where the ordinances of the Gospel have this year been established; and of churches that have been increased and strengthened by the reviving influences of the Holy Ghost. We are encouraged to hope that the coming year will be more propitious for missionary efforts in these provinces, and that the afflicted churches that are scattered over

them, as well as the multitudes that have no Gospel privileges, will share largely in the sympathies and the benefactions of the people of God.

PHILADELPHIA AGENCY.

This is a board of agency having its centre at Philadelphia, and extending its operations over the Middle States, with the exception of New-York. Although the denominations of Christians uniting in this Society have long been established in those states, yet few fields stand in greater need of the fostering care of Home Missionary societies. Besides many waste places which have never been subjected to a correct moral cultivation, others have become "fields of dreariness and moral desolation," by the dilapidation of the institutions of former days. On these and other accounts, the prosecution of an agency on this field has been a work of delicacy and much labor. The board was organized four years since, and its operations under the judicious and efficient labors of the Associate Secretary and General Agent for those states, Rev. G. N. Judd, have been attended with marked success. The receipts from that field have been, in successive years, \$5,539 65; \$5,830 49; \$6,901 41; and in the year now closing, \$8,349 93; which is an increase over the previous year of \$1,448 52, notwithstanding the unprecedented pecuniary and other embarrassments. The income of the past year, from this agency, has not only sustained its 30 Missionaries, and the expenses of the agency, but also furnished between one and two thousand dollars to the treasury at New-York for the general purposes of the Society.

But that species of success which most deeply affects the heart of piety, and causes it to throb with devout thanksgiving, is the spiritual blessing poured out on many of the missionary churches on this field. The number of those who are supposed to have been born again within the last year, is estimated at 500; of whom not less than 400 have already been gathered into the churches. For the interesting details we refer to the Report of

the agency, which is given entire in the Appendix.

BOARD OF MISSIONS OF THE GERMAN REFORMED CHURCH IN THE U. S.

Several ministers of the German Reformed Church, have received missionary aid from this Committee during the year—their names and locations are embraced in the General Table. For want of the requisite returns at the time of making up this Report, we are unable to state what additional appointments have been made by this auxiliary, in conformity with the plan of co-operation between it and the Parent Society; but from the growing spirit of evangelical enterprise evinced by the churches to which it belongs, we confidently expect an increase in this department of well doing.

CENTRAL MISSIONARY SOCIETY OF THE LUTHERAN CHURCH.

The receipts of this Society, the last year, have been \$497 59. Owing to the fact, that the ministers of this denomination have hitherto found a speedy settlement in such of their churches as do not require missionary aid, it has not been practicable to appoint many to feeble and destitute regions. Four have been thus appointed within the last year, three of them in Pennsylvania, and one in Maryland. Besides these, four have been appointed by this Committee, on recommendation of the Lutheran Society.

WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY.

At the time of the Annual Report in October last, there had been 32 Missionaries in commission during the year on the field occupied by this Society. These Missionaries had ministered stately to 40 congregations, and their commissions embraced a period of above 30 years. The Rev. O. P. Hoyt, the Secretary of the Society, having resigned, in the progress of the year, the agency on which he had entered, and his place not having yet been supplied, very little service

of this kind has been performed, except such as Mr. Hoyt has been able to render in connexion with other duties. In addition to this, the unexampled embarrassments of the country have been severely felt within the limits of this Society, rendering it almost impracticable to make collections even for objects that are embalmed in the affections of the disciples of Christ. The receipts of the Society have consequently been small, and the Missionaries have borne the heat and burden of the day, amidst discouragement and privation, with a spirit which has not been unnoticed, and we trust, will not be unrecompensed of heaven. Their wants have, so far as was practicable, been relieved by the Parent Society; and the blessing of God has attended their labors.

MICHIGAN HOME MISSIONARY SOCIETY.

Within the last year, a State Missionary Society has been organized in Michigan, connected with this Society. The Secretary of this auxiliary, Rev. J. L. Tomlinson, is also the agent of the Parent Society. The Committee gratefully acknowledge the liberal efforts of the friends of Home Missions in Michigan to relieve the Society, as much as possible, from the expense of the Missions in that state—a large proportion of all the pledges made for that field having been met from its own contributions.

CENTRAL COMMITTEE OF AGENCY FOR THE WESTERN STATES, AT CINCINNATI, O.

"The past year," says the Secretary of this agency, Rev. Henry Little, "has been a year of much success in this part of the Missionary field. Many important congregations are open to us this year, which have not been before; and in many other respects it has been a year of great prosperity." Through the blessing of God on the indefatigable labors of our agent, the receipts amount to \$3,868 81, which is a larger sum, by nearly \$300 than in any previous year. On this field the number of Missionaries, the past year, has been 32. Encouraging additions have been

made to the churches; the cause of temperance, on the principle of total abstinence from all that intoxicates, has evidently advanced in the missionary congregations. Upwards of 1700 Sunday scholars, besides Bible classes, are instructed; and it is estimated that the communities aided within this agency have, during the year, poured back into the treasury of the Lord, more than half as much as they have received. Further particulars will be found in the Appendix.

OTHER AGENCIES IN THE WEST.

The Rev. Albert Hale has continued to prosecute his labors for the Society in Illinois. The amount of funds raised on this field has been \$1,500. But, encouraging as this may be regarded, considering the circumstances of that new country, the benefits of the agency, in visiting and encouraging the feeble churches, in teaching them the amount, and assisting them in the development of their own resources, have been still more valuable to the cause than the mere amount of pecuniary collections. It is in contemplation to organize a board of agency for this state, and its immediate vicinity, similar to those which operate with such happy results on other parts of the great field.

In Indiana, in connexion with the Missionary Society of that state, Rev. Samuel G. Lowry has continued to prosecute his labors for this Society. The embarrassments which have arisen from the severity of the commercial pressure, and other causes affecting the ability of the feeble churches to aid in sustaining themselves, and the pressing need of more laborers, as well as the sickness of the agent, have tended, in some degree, to prevent the advance of the cause in that state. Much good, has, however, been done, and the foundation laid for increased efforts in future.

EVANGELICAL SOCIETIES OF FRANCE AND GENEVA.

The friendly relations and correspondence of these societies with the A. H. M. S., have been kept up during

the past year. We are persuaded that Christendom presents few examples of missionary enterprise prosecuted with a nearer approach to apostolic simplicity and spirit. Owing to the unexampled embarrassments of the past year, the Committee have not been able to respond to the earnest appeals for help to these Societies, in any other way than by the expression of their sympathy, and their prayers for the arrival of the time when, consistently with their pledges to the Missionaries in their own land, they may again make appropriations for France.

A SETTLED MINISTRY—AT ONCE THE AIM OF THIS SOCIETY AND THE INTEREST OF THE CHURCHES.

The spirit of our country is, by general consent, characterized as singularly active and tending to innovation. This should not be a matter of surprise. It was to be expected that such a system as Protestant Christianity, when freed from alliance with the state, and operating on the untrammelled minds of freemen, would create new developments of philanthropy, and attempt the reform of many things which received their mould in ages of darkness, and under the sway of despotism. That this should happen, is no more strange than that the energy of vegetation, which lies dormant during the frosts of winter, should burst forth in new forms of beauty under the breath and sunshine of spring. Nor should we *too severely* rebuke this redundant activity. "Something may be pardoned to the spirit of liberty"—some *allowance* made for the action of such elements as the sons of the Puritans, when set in motion by the impulsive force of Bible principles. But while this concession is made, let us beware of the tendency to extremes. The greater the momentum, the greater is the need of a balancing power. An influence is wanted, not to *check*, but to *steady* the action of the age—not to *oppose*, but to *guide* the spirit of improvement, lest, in the rapidity of its revolutions, the human mind should sway from its orbit. This regulating, conservative power, is to be found in the sanctified influ-

ence of the living ministry. Philosophy once contemptuously styled it, "the foolishness of preaching." But he who instituted it knew, that in its efficiency it would be "the power of God." In such an age as this, who does not perceive that the *standard of intelligence* must be raised—that the *purity of Christian doctrine* must be carefully guarded, and sound *morals* diligently and extensively inculcated? If a substantial and enduring piety, in distinction from an erratic and momentary zeal, is to prevail, *a holy and permanent ministry must be the means*. Every where throughout the community, there must be established fixed centres of steady *moral* influence. The Gospel must not only be *published* to men, it must *abide* with them. Many of its best effects can be produced only by long contact with the soul. Men need not only to be converted, but also progressively sanctified; the moral sense needs to be trained to the skilful discrimination of good and evil. The Gospel must meet the child on his entrance into life, and shed its holy influence over his very cradle; must form his character in childhood, go forth and stand by him in youth, and incite or restrain him in the affairs of life. These results can be attained only by a *settled ministry*. The true moral economy and interest of the churches are, therefore, the same with the object of the American Home Missionary Society. Not only are the conditions on which aid is granted by this institution framed with that view, but the personal influence of the officers and agents, and the publications of the Society, all tend to counteract the tendency to a fluctuating ministry—to place the ark of God, not in a transient tabernacle, but in an abiding temple.

It is a fact worthy of deep consideration, that a large portion of the ministry of this country is not receiving a support sufficient to separate its thoughts and cares from worldly concerns. There is a growing temptation to forsake the altars where they minister, and to give their consecrated strength to secular toils for the sake of bread. But for this Society, hun-

dreds would be obliged to do this—a fact, of which the partial interruption of our operations the past year, has given painful proof. Whoso will observe these things, even he shall understand the loving kindness of the Lord, in raising up this and similar institutions just in season for the present crisis. Should this aid be withdrawn, how many would be driven from the ministry to the toil and strife of commercial or political life! How would the sanctity of the sacerdotal office be thus impaired, and those who remained in the discharge of its duties be shorn of much of their influence on the public conscience! Let the churches remember, then, that the appeal for Home Missions, is not simply a call on their sympathies in behalf of a few necessitous ministers, or feeble congregations, considered as so many individual objects of charity. The subject has larger bearings: it is a grave question of church economy—it is whether the ministry shall be *sustained in permanent relations*; or whether it shall be *compelled* to become migratory and changeful—whether it shall resemble the flitting torchlight, gleaming at intervals across the surrounding darkness; or whether it shall be like the light of day, that shines *statedly*, and shines upon *all*. If Home Missions are upheld, the stated ministry can be sustained. And if the ministry, in its life and spiritual power, be rendered permanent and all pervading, then, under God, the interests of truth and morals, of our churches and our country, ARE SAFE.

THE PROSPECT BEFORE US.

In view of considerations like these, we turn to the prospect before us, and inquire, with deep solicitude—shall an enterprise thus identified with the perpetuity of our civil institutions, the honor of the Redeemer, and the salvation of multitudes which no man can number, be sustained? Shall the work upon which we have entered so auspiciously be carried forward by the faith, and prayers, and benefactions of the people of God; or shall it be suffered to languish and decline? Hun-

dreds of *feeble* churches are now looking to this Society for continued aid in sustaining the institutions of the Gospel; and if this aid be not rendered, the voice of salvation must die away on their ears. Hundreds of *destitute* churches are turning towards us the eye of hope; and if the bread of life is broken to them, it must be by those whom we shall commission to break it. Numerous and broad, also, are the regions of desolation where no churches exist—where no prophet's warning voice is heard—where men live and die without the restraints, the consolations, or the hopes of the Gospel. Nearly one half of the population of our country is yet but inadequately supplied with the means of grace. And this population is increasing with a rapidity almost without a parallel on the globe.

It should be remembered, also, that while we have been doing less the past year than the year previous to evangelize the land, the work to be done has been greatly increased. The same causes which have impoverished the rich and kept back their accustomed offerings, have made the poor still poorer. Many congregations that, by strenuous effort, have hitherto kept themselves above dependence on charitable aid, have been so reduced, that they must either be enrolled as beneficiaries of this Society, or see the sanctuary of God closed against them and their children. Others, too, that had been placed by this Society in a situation to sustain themselves, by the reverses of the times are again thrown upon our charity. Shall we say to them, Be ye instructed and blessed; or shall we give them those things which are needful for their salvation? Shall we speak to the destitute and the desponding in the language of encouragement and hope; or shall we tell them that our resources are exhausted, and there is no help for them out of Zion? Shall our missionary brethren who have remained at their posts, bearing their privations without a murmur, for Christ's sake and the kingdom of heaven's sake, be cheered on in their labors by our beneficence, or must they yield to their necessities and leave their little flocks to be scat-

tered as sheep upon the mountains? Shall we *prosecute* our purpose of making this whole land Immanuel's, or shall the great work *cease*?

We throw out these inquiries for the serious consideration of the friends of Home Missions. We wait to be directed by those whose servants we are, with respect to the duties they imply. We have no power to supply the wants of the needy, but such as we are to derive, day by day, from those to whom the Lord has intrusted his goods. We ask, then, every friend of his country and every friend of Christ, whether this Society shall still be the almoner of his bounty? What is wealth hoarded up or spent in sumptuous living, when it may be employed in blessing God's poor, and in peopling heaven with redeemed men? And who is so impoverished or embarrassed, even now, by all the reverses which he has encountered, that he has not something still to be invested, where a cup of cold water shall in no wise lose its reward.

Could we entertain a serious doubt of the manner in which these appeals will be received, or of the responses which they will call forth, from the friends of humanity and of God, we should enter with sadness and despondency upon the labors of another year. But the providence of God gives a cheering aspect to the past, and his promises encourage us for the future. By the very embarrassments and perils which he has thrown around his cause, he has been binding it to the hearts of his children. He has been disciplining them by privation, and self-denial, and sacrifice, for the great work of a world's conversion. He has been teaching them that the silver, and the gold, and the cattle upon a thousand hills, are his. And in their great trial of affliction, they have rejoiced in the recollection that they were but stewards of God. And these cheerful offerings of pious hearts, from the highest to the humblest walks of life, embalmed with tears, and sanctified and made mighty, through God, by the effectual, fervent prayer, as they left not unblest those who gave, so they have not been received unaccompanied with the favor of heaven. The

outpourings of the Spirit of God which have marked the history of the year, we love to record in connexion with the self-denial and faith with which its operations have been sustained. The promptness and liberality with which the claims of this cause have been met, while its friends have been pressed with their own wants, and darkness has hung over their prospects, are grateful pledges that it shall not soon be forgotten. The large place which this year has shown it to have in the hearts of God's people, and the tokens which it has received of his approbation, inspire us with higher hopes, in reference to the future, than could an overflowing treasury. If sanctified affection may but cluster around the work in which we are engaged—if the Lord of Hosts may but be with us, and the God of Jacob be our refuge, then will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea. The fig-tree may not blossom, neither fruit be in the vine—the labor of the olive may fail, and the fields may yield no meat—the flock may be cut off from the fold, and there be no herd in the stalls—yet will we rejoice in the Lord, and joy in the God of our salvation.

MILTON BADGER,

CHARLES HALL,

Secretaries for Correspondence.

ADDRESSES

DELIVERED AT THE LATE ANNIVERSARY
OF THE A. H. M. S.

HENRY DWIGHT, Esq., President of the A. H. M. S. on taking the chair addressed the Society as follows:—

The object of this Society is simple and grand. Looking far beyond the promotion of the interests of a single denomination, it aims at the conversion of all who can be reached by its influence.

To accomplish this end it relies alone on the preaching of Christ crucified. Feeble as this is, in view of philosophy, it is appointed, and

sanctioned by infinite wisdom. All the means devised by men to renovate and improve the moral character of our race; such as cultivating the intellect, polishing the manners, advancing the arts, or correcting the abuses of government, have proved ineffectual. The deep abyss of depravity in the human heart has remained unchanged, and its issues have been corrupt and deadly. But the doctrines of the Cross reach the inmost recesses of the heart, and, cleansing the source of moral action, purify the whole current of the life.

By adopting the means prescribed by the Omniscient, by sending the Missionary, by organizing and strengthening churches, by locating permanent pastors, the Society has felt a moral certainty of success in the salvation of our countrymen, and has relied on the power of God, with humble and strong confidence, for efficient aid. Nor has that aid been withheld. *He has been with us.* He whose influence united us into a society, has guided and sustained our infancy. He has carried us through every difficulty arising from the wide-spread cholera, the mania of speculation, the reverses of broken fortunes, and the despondency of discouraged hearts. He has imparted intelligence, and energy, and perseverance, to the men who have controlled our operations. He has been with our Missionaries. The preaching of the Gospel through the lips of the living teacher, through the tract and the Bible distributed, and through the Sabbath school, has been followed by the temperance pledge, the village spire, the order and morality of society transformed under the influences of the Gospel, to become the support of law, government and religion.

Under the ministry of your Missionaries, probably not less than 45,000 have become the humble disciples of Christ, and are now sending a healthful moral influence through the veins and arteries of our newly-formed churches, causing the wilderness to bud and blossom as the rose.

The Gospel moulds the character, the habits, the purposes of these converts, in a new country in which so-

ciety is *now forming*. The impulse which is *first* given to a population by establishing or rejecting the means of grace, is felt by many generations. Most solemn and important is the influence exerted by the founders of a new settlement, for good or for evil. Facts which bear full testimony to this truth are every where seen in a new country. The second generation has but just arisen in the western part of New-York. In one section, a comparative disregard of religion, intemperance sweeping half of the adult males to the grave, with all the degradation and wretchedness connected with such a state, come down as a curse, arising from the folly and vices of the first settlers. In another, good order, intelligence, industry and piety, are the regular results of the early planting of the Gospel, bequeathed by the fathers as a legacy to their children. These are the uniform consequences; they continue from age to age, and multitudes, from succeeding generations, after a life of virtue, or a course of vice, ascend to heaven, or descend to hell, long after those who have laid the foundation of the joys of the one, or the sorrows of the other, have gone to their last reward.

No part of the field of our labors has been more carefully cultivated than western New-York. 240 churches lying west of the county of Onondaga, have been planted or nourished by this Society. These constitute more than two thirds of the whole number of churches within these limits, of the denominations co-operating in this Society. During the last year, the churches which have been *aided by you* have contributed almost the whole amount promised to the Missionaries laboring in this section; while the united efforts of all the congregations during 12 years, have poured a surplus of \$28,000 into the treasury.

The influence of our Society in this portion of our land, is seen in its meeting-houses, its revivals, its morality and its energy in advancing the cause of Christ. Multitudes of its converts have already gone to plant new churches in the West. Thither is the population of our country, (though

for a moment checked,) borne in a deep and rapid stream; increasing, at the rate of a state, containing half a million each year, or of a congregation of 1,500 persons each day; and advancing in a compound ratio, the progress is so rapid as to stagger belief. To every new and eligible location our Missionaries must follow them, and impart that Gospel, and cultivate that piety which has the promise of the life which now is, and of that which is to come. A better opportunity was never presented to Christian exertion, to produce the noblest results to this and future generations, for present virtue and happiness, and for the glories of immortal life—to turn the energies of our country to Christianity, and thus diffuse it through the world.

With these views of the momentous interests connected with a Society which unites so much intelligence and moral worth; which comprises those whom I venerate and love; with whom for many years I have cordially acted; I take the chair, with gratitude to the Society for this mark of kindness and confidence, with a deep sense of my entire inability, in the eye of the public, to fill the place of one whose virtues have embalmed his character in the esteem of the wise and good, with reliance on God to enable me to contribute to its efficiency, and with my heartfelt prayer to him, that wisdom may always guide its councils, and success attend all its operations.

It is a great work, in which we have enlisted for life, and which many, we trust, will promote, not only by their liberality when living; but, in the final division of their property, provide for the advancement of the kingdom of Christ on earth, long after they have begun to partake of its joys in heaven. It is a work which will receive the prayers, the efforts, and the property of our sons, which must be sustained by exertions never to be relaxed until every part of our land shall enjoy the full blessing of the Gospel of Christ.

Obedying the last command of our Saviour, "Preach the Gospel;" adopting the means which he has prescribed; relying on his pledge, "Lo I am with you," we laboꝛ for no uncertain

result. We wish the increase of the labors and success of our brethren, in the same wide field, a thousand fold. The progress of real piety will injure no evangelical denomination. The conversion of every inhabitant of our country would insure the highest prosperity of all. Depending upon the promise of Him who cannot lie, more extended exertions, and greater results, are confidently expected. He who, the past year, has imparted to the widow the will to cast in her mite; to the man of business, struggling in difficulty, the heart to bestow from his diminished income; and to the Missionary the self-denial to endure labor and privation, will never, we trust, forsake us. He has carried us through a year of reverses, and pecuniary loss before unknown in our country. With unfeigned gratitude it should still be remembered, that amid all the perplexities and embarrassments of the year, it has nevertheless been a year of revivals, a season of the power of the Holy Ghost. Thus, indeed, has the wall been builded in troublous times. Our confidence for future years is in the unchanging goodness of him in whose hand are the hearts and the property of all. That this Society may go on with increasing power and success, until great voices from heaven shall say, "the kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever," is our ardent prayer.

Rev. WM. ADAMS, of New-York, addressed the Society in support of the following resolution:

Resolved, That thanks are due to the Head of the Church for sustaining this Society in the times of darkness and trial, and for making its embarrassments the occasion of developing the graces of his ministers and people.

MR. PRESIDENT—The circumstances under which we were assembled

a year ago were peculiarly disastrous. An air of gloom pervaded this whole community unprecedented in its history; and men's hearts were failing them because of fear, and from looking for those things which were to come to pass. The very day on which this Society held its last anniversary, beheld this city in consternation and mourning, in view of a worthless currency and a ruined credit. Under such circumstances, it would have argued the strangest presumption and infatuation in the church of Christ, if she had failed to inquire what was the probable effect which this great national calamity would produce on the benevolent enterprises of the church. That inquiry was urged with great solicitude. Through the goodness of God we have reached the close of this memorable year, and are now convened to set up our memorial of praise to God, for what he has done for the cause in which we are engaged. To say that we have survived the year, is to say but half that is true; we have been enlarged, and blessed, and greatly benefitted. The portentous cloud which we so much dreaded, has not only left us unharmed, but we have had the gentle shower, and now the brilliant bow. It is as true of associations as individuals, that it is good, very good, to be afflicted; and such has been the effect of the great trial of afflictions which has befallen the church, that I doubt not we have already reached a new level in all benevolent enterprises. Christian principle has been developed which must insure a more vigorous and successful action in future. For the *time being* it may seem to be otherwise. There may appear to be stagnation and retrogression. But it is not so. There may be little eddies in the great stream; the stream itself may for a time be dammed up, but all the while its waters are gathering greater depth and force, and ere long will sweep away every obstacle, and prove their augmented power. While political economists, therefore, are busy in speculating upon the effects of recent calamities on our social institutions, it would be most ungrateful, unwise and wicked, if we failed as

Christians to discern the benefits which have resulted from them on the people of God. Perhaps he saw, in times of great prosperity, and abundance, and liberality, too little of *inward* attachment to him and his cause. The seed sprung up quickly, because it had no depth of earth; and, lest it should be scorched and withered away, God in mercy has hid the sun with clouds, and sent the storm, that, by its friendly violence, the roots might strike the deeper.

If I were to undertake, with any degree of system, to specify the desirable effects of affliction on this Society, I should refer, first of all, to the *Missionaries themselves*. Their own piety has been increased, their confidence in God strengthened, and their usefulness greatly augmented.

Early in the season it became necessary, in consequence of deficiency in the funds, to address a circular to the Missionaries apprising them of the straits into which the Society had been brought. Although the Committee did not *require*, but simply *requested* the Missionaries, if possible, to withhold their drafts for awhile; yet, almost without exception, the sacrifice was voluntarily made, and made in a most noble, cheerful, and Christ-like spirit. These men were by no means strangers to self-denial before. They had consecrated themselves to the cause of Christ under circumstances most of all fitted to try and dishearten them, but which, because unseen and unapplauded, are appreciated by very few. Milton complained, in his day, that men were so earnest in celebrating their great destroyers, that the better fortitude of patience and heroic endurance was left unsung. There is a "living sacrifice" which is more illustrious than the dying self-devotion of martyrdom. It requires more strength to sustain the heart, in the weary trials of many a life, than in the short agony of any death. If we would appreciate the conduct of your Missionaries in the recent emergencies of the Society, visit some one of them, recall his history, and admire. With talents fitted for display, and an education and prospects which would have led to honor, he sacrificed all,

and went forth, like Jeremiah, to weep and pray in the wilderness. At no time had he expected or obtained more than a bare subsistence. From the beginning he had accustomed himself to frugality, self-denial, and hardship. Thus had he been toiling for many years in the service of Christ. Under these circumstances, he receives a communication from your Committee informing him that the treasury was overdrawn; that Christians at the East had become so straitened, that, if practicable, he must not rely upon them any more for aid. It would not be strange if the first effect of this intelligence was greatly to depress him. What can he do? He is cut off from all other means of support. He is in the midst of a poor and unsettled population. He thinks of his wife and children, and the coming Winter, and his heart fails him. But he remembers that he is a Christian. He kneels down before that God who feeds the raven and clothes the lily, and commending himself and family to his kind protection, bids distrust begone, and makes new trial of his ministry. He thinks of Him, who, though he was rich, for our sakes became poor, and his heart responds that it is well for the disciple to be *as* his Master, the servant *as* his Lord. *Even* he proceeds yet further in retrenchment and self-denial. He parts with the few articles of taste which he brought with him from his distant home, endeared to him, perhaps, by many tender associations. Shall I say it? He disposes of a necessary part of his clothing in order to buy bread for his family. This is no fiction. There are letters from many of the Missionaries now on the table of your secretaries, stating, in modest terms, the privations which they had suffered; and if considerations of delicacy would allow me to read them before this assembly, I am sure there would not be a heart here which would not throb with admiration at their noble endurance, nor an eye which was not moistened with the tear of pity for their distress. *Pity* did I say? I recall that word. The men who suffer thus for the sake of the Lord Jesus, are above the reach and the need of

sympathy like this. They *rejoice* rather, as did the apostle, in their sufferings for Christ's sake. Indeed, Mr. President, nothing has occurred in recent years so remarkably to revive the spirit and manner, and equal the mingled patience and joy of primitive Christians, as the conduct of some of your Missionaries during this great emergency. I have been forcibly reminded, in reading their letters, of a similar letter written by David Brainerd, when he was a Missionary in what was then western New-York. "I live," said he, "in the most lonely desert, about eighteen miles from Albany. My diet consists chiefly of boiled corn, and bread baked in the ashes. My lodging is a little heap of straw, laid upon some boards a little above the ground; for it is a log room, without any floor, that I lodge in. In these circumstances I feel sweetly resigned, and bless God as much as if I were a king. I would not exchange my present mission for any other business in the world." Such has been the spirit—I had almost said, the language of your Missionaries during the past winter. Noble men! They have exemplified that religion they have preached to others, and walked in the steps of that Master they have loved. Self-denying men! *They* have borne this Society through its greatest difficulties. Let the self-indulgent, complaining Christian, look at them, and be ashamed. Obscure and unapplauded as they have been, never have they been so happy in well-doing; the Saviour's promise having in part been fulfilled already: "Whosoever forsaketh father and mother, house and lands, for my sake, and the Gospel's, shall receive *an hundred fold more in this life*, and in the world to come life everlasting." Give me the happiness of that man who wears out a toilsome life in the service of Christ, and if I must share his bed of straw, and his hard and scanty crust, abundant shall be my reward:

He who ne'er eats his bread with sighs,
Or, through the live-long night,
Ne'er weeping on his pillow lies,
Knows not divine delight.

Ye souls elect and blessed!

* * *

Draw near and leave behind

What men call good and gain,

And prove the joy refined—

The blessedness of pain.

How sweet, when thus distressed,

If love the cross endure,

How great the bliss, how pure,

Can never be expressed.

As might have been expected under such circumstances, the Missionaries have been greatly blessed in their work. They have felt their dependence on God. They have been shut up to prayer. They have felt more the grand object of their ministry, and to this have they given themselves wholly. In answer to their prayers, the Spirit of God has crowned their labors with success. And does not this call for devout gratitude? Is not this the end and object of all our appointments and instrumentality? Which state are we to regard as the one of greater prosperity; that, when the treasury is full, and the Missionaries well paid, and yet the churches desolate as the dry and thirsty land where no water is, given over to wranglings, divisions, and worldliness; or, on the other hand, when money is scarce, and fears, and weepings, and tremblings many; but, in consequence of affliction, great prayerfulness and striving with God, and the descent of the Spirit on the churches as dew on Hermon, and as the dew on the mountains of Zion?

As to the manner in which the churches have responded to the wants of your treasury, surely we have occasion to recognise the agency of Almighty God. For, consider, sir, that this Society has no permanent funds on which to rely; neither has it any ecclesiastical connexions. It has nothing under God to sustain it, but the sympathies and affections of God's people. That these affections have been specially awakened, is evident from the fact, that in a season of unexampled pecuniary embarrassment, the contributions in aid of this Society have been so unexpectedly liberal. Hold an inflammable object over a

lamp, and the flame will suddenly rise up to meet it. And no sooner were the many touching tales from your Missionaries made public, than a thousand hearts responded at once, and commenced the practice of a special self-denial on their behalf. The very first contribution, after the appeal made by the Committee, was from a poor widow and her orphan children, who, in their loneliness, had been deeply affected by the pathetic story of a Missionary's privations.

Facts have abundantly proved, that it is not in times of great prosperity that the largest number habitually contribute to objects of philanthropy; and though it may be true, that during the year just passed, so many large donations have not been made by rich men out of their abundance; yet, probably, at no time have so many different individuals learned to feel, and pray, and give in behalf of this Society. Since giving depends on the feelings of one's heart, rather than the means which he actually possesses, it is far from being true that liberality bears any proportion to the increase of wealth. The reverse is palpably the case most generally. Among the many interesting experiments made on steam by our countryman Perkins in London, to the astonishment of the scientific world, it is reported that he could heat it to such a degree of intensity—to such an absolute white heat—that on opening a valve it would not escape at all; and it was not till the temperature of the boiler was lowered somewhat, that the steam began audibly to issue; and its greatest impetuosity was not attained till the temperature had fallen yet more considerably. I know not on what scientific principle this fact may be accounted for, but I know it is just so with the minds of men. In times of great stir and prosperity, they become so excited, and inflated, and lifted up, that they have little to spare; and it is not till God humbles, disappoints, and subdues them, that they learn to give from Christian principle, and on Christian system. The active virtues of beneficence and liberality, are the daughters of affliction, as well as the passive graces of submission and pa-

tience. Grapes must be crushed to give out their wine, and the heart of man must be put under heavy pressure before it will give out all the wine and oil of its charity.

The Rev. GEORGE SHEPARD, Professor in the Theological Seminary at Bangor, Maine, addressed the Society in support of the following resolution:

Resolved, That the men who are laboring in the Home Missionary field, do, at the present time, emphatically need, and should promptly receive, the sympathies and substantial aid of the Christian community.

In other words, Mr. President, it is the duty of the churches to sustain the Missionaries they have sent forth into the home field, by timely and adequate contributions. Allow me, sir, rapidly to state a few reasons in favor of this duty; and I begin with the character of the men.

We should sustain these men, because *they are really valuable and worthy*. We mean no flattery by this remark. Nor is it said that they are all equally able and energetic. We do say, from personal knowledge, and from testimony, that they are, as a body, a worthy and noble class of men. They are men of discipline and resources; men, we trust, of deep and healthful piety. There are among them, men who would do good in any field, fill and adorn any station; men of argument, of eloquence, of strength, adequate to prepare, take up, and lay down, the massive materials demanded for the foundation of the new Christian edifices which they have projected and are rearing. Indeed the work requires a good proportion of strong men. The notion has gone by, and down to merited contempt, the preposterous notion, that feeble, unfurnished men—shallow, ranting men—are good enough for the new settlements. Sir, they are good for nothing for these settlements. What can such men do in arresting, convincing, and moulding the rough, shrewd, wakeful spirits which navigate our rivers, fell our

forests, and scale our mountains? Just nothing at all? We want not such men; thank God we have not such men; but men who can think, reason, and plead; who know the truth and love it, and who can pour it forth in clearness and power, and commend themselves to the minds and consciences of those who hear. Having such men, they are worthy of our confidence and support; they ought to receive them.

Again; we should sustain these men, *because they are actually doing great good*. They are doing good intellectually. Wherever they labor they raise the standard, and diffuse the blessings of education. They are doing good spiritually. Wherever they labor, souls are enlightened and converted, which, but for their efforts, would probably have plunged, unwarned, into a miserable eternity. By these spiritual labors and successes, and in other ways, they do good morally. They are changing a bold and corrupting scepticism, into a correct, Christian belief. They are checking the waves of intemperance, and giving strength and prevalence to the principles of order, purity, and right. They have reared up churches from the most doubtful beginnings, in regions of before unbroken desolation; churches which are a light to the dark places about them, and which have already begun, themselves, to send through the land and the world a remunerative, redeeming influence, on the principle, freely they have received, freely they mean to give.

These men are doing good to our country. Whilst they are laboring to save souls, they are laboring effectually for the saving of our country. We well know that the religion and morality which they diffuse are the only sure, conservative elements of our institutions. We well know that the ignorance, the vice, the infidelity, the heated and surging passions, the roused and wrathful energies of depravity which they are diminishing and removing, are the most deadly foes of our peace and progress. So far as they substitute for these light and truth, and the love of God and man, so fast and certainly do they con-

fer benefits upon, and ensure stability to our country. Such is the substantial good these men are doing. It is true, they are in obscurity, in many instances toiling on almost unknown; yet God sees, and angels see and rejoice over their spiritual achievements; and when the awards of eternity are declared, there will doubtless be reverses, which, to anticipate here, would really amaze us. Many that "are first shall be last, and the last shall be first." We say, then, these men should be sustained, because they are doing good.

We say further, these men should be sustained, *that they may do still greater good.* By promptly and adequately sustaining them, we shall vastly increase their capabilities of usefulness. This leads me to speak of the temporal circumstances of a very considerable proportion of these men. What is uttered will be uttered advisedly. It is not too strong to say, that with many it has been, for months past, an unbroken scene of oppressive, yea, beggarly poverty. Of one Missionary we have been told, who was obliged to part with an important portion of his clothing in order to procure food for his family. Another writes: "We have not had bread to eat for several days together, and should not have had even potatoes, had I not first labored for some of the farmers to earn them." Another says: "My beloved wife is laboring under that dreadful disease, the scrofula, and in order to get necessities into the house, and pay for help, I have had to dig my potatoes, and carry them with my one horse-wagon, twenty miles distant, and sell them out from door to door." I might quote further, but these will answer for specimens of missionary privation. It is not because they are dull, inefficient men, that they are brought into these straits. It is because they are not promptly and adequately paid. It is because the Christian community does not furnish the requisite means, that they are driven to such extreme resorts, and then to the contracting of debts, which they afterward find they cannot seasonably discharge.

Now, it should be considered that

they are men of *sensibility*. They feel this abandonment. The Christian father feels for his family when he sees the cruel probability as near that a child may cry to him for bread, and he be obliged, if he give him aught, to give him a stone. It should be further considered, that they are men of *conscience*. At least, we believe they are men of character and uprightness; and we should try to keep them so, really and seemingly. I doubt not it is the most distressing of all their trials, that they cannot fulfil their word in seasonably paying their debts—debts contracted to keep off still longer the crisis of starvation—that they are shut up before the world to a sort of compulsory dishonesty; that they are expected to preach truth when they are bound, with links of iron necessity, to a life of seeming falsehood. If all were good and reasonable men, there would be comparatively no difficulty, no peril to character. But all are not such men. There are unreasonable and wicked men, who greedily seize upon any pretext to cover with reproach the hated servants of Jesus, and cut, if they can, the sinews of their influence. Now, sir, when our brethren see these things—want environing them, debt hanging over them, even character in jeopardy, it is no wonder they are troubled and distressed. To the man of sensibility and conscience, to the true minister of Christ, these things together make up a trial heavy enough, it would seem, to break and crush down the very frame-work of the mind.

With this load upon him, with his mind and heart thus diverted, distracted, oppressed, how can the Missionary preach? He cannot preach as he ought to preach; as, in tolerable circumstances, the endowments and grace of God would enable him to preach. If relieved so far as to be able to bring his energies freely to the work, he would do vastly more for the glory of God, and the redemption of men, than it is possible for him to do under these shackling and galling embarrassments. Ought not, then, the minister and the Missionary, if practicable, to be relieved, and kept relieved,

not merely for their own comfort, but that they may employ their powers for Christ in rescuing the perishing from hell?

There is another thing, *direct duty to Christ*, who requires—and doubtless he requires it as the means of their greater usefulness—that his ministers be sustained by those who employ them. Here we wish to have it distinctly understood, that we are constructing no personal, selfish plan, with a view to the minister's greater comfort and interest. This matter is alluded to, because there are sentiments, and a practice in the community, very widely at variance with the laws of Christ, and very hard in their bearing, both upon the minister and the Missionary. There are some, who, while they acknowledge their duty to furnish the preacher with a living, insist upon it that it is his duty to get along upon as little as will decently keep him alive. While the minister's right to a support is conceded, it is contended, practically at least, sometimes stoutly contended, that he has no right to a single husk beyond. I have really known men to bring into requisition all their arithmetic, in order to cypher out the lowest terms upon which existence can be tolerably continued; and when the small, pitiable, precarious footing has been reached, they have gone to work, and, with iron power, and uncringing sinew, and unfeeling heart, have screwed down the servant of Jesus to the estimated, bare, and coarse necessity. Sir, these sentiments, and this practice, are, in my judgment, palpable rebellion against the equitable law of Christ, founded on the maxim that the laborer is worthy of his hire; and there can be but little doubt that, in retribution of this offence, the dew of the divine blessing may be, and actually is, withheld from some fields of pastoral and missionary labor. It is right that Christ be obeyed in this just and benevolent requisition. It is right, further, that the laborers be compensated promptly, and according to agreement.

Again. *It is right, that the Christian in easier and freer circumstances, assume, or rather take off a portion of the load which is weighing*

down the Missionary to the earth. If there is sacrifice, in carrying the Gospel to the destitute, it is *not* right that the whole heavy amount be imposed upon the self-denying laborer who goes. It is right, before heaven, that we divide, as far as we can, the sacrifice with him. Let me illustrate. There is a brother in a new and difficult field. The work is hard; the trials many and bitter; the support exceedingly slender and precarious. He has talents and acquisitions which would insure him at once an eligible and conspicuous position, if he would but seek it. Perhaps, under the combined and exhausting pressure of labor and anxiety, he is contemplating a change into more tolerable circumstances. But, "no," says a good man near, and who knows all these facts, "he must not leave that field; it is an important post, he is doing great good there; it is his duty to stay."

We reply to this conscientious good man, looking out from the circle of his comforts, perhaps opulence, upon the toiling straitened Missionary, if it is his duty to stay, it is your duty to help to sustain him. It is no more his duty to stay, than it is yours to help to sustain him. If you insist that he ought still longer to carry that load, you ought to aid in so far lightening it, that it will not break him down. You have no right to insist upon his staying, and then abandon him to starving. The same bonds of entire consecration to Christ hold you, which hold him. They are strong and absolute; and unalterable in your case as in the case of the Missionary. We say, then, to the man of competent means, ought you not to take off a little portion of the Missionary's too heavy load?

It is a consideration which gives great clearness and force to the duty of relieving these men, *that the difficulties and trials inseparable from their work, are sufficiently overwhelming without any unnecessary outward pressure.* They have, in many instances, to breast almost alone, a vast, and but for the help of heaven, an overpowering opposition. They have often to stand up against, and turn back if they can, huge floods of iniquity and reproach. Theirs is the

hard, heavy, preparation work; the straightening and scoring of rough and ungainly materials, for the rising building of God. Theirs it is, to bring down mountains, and lift up valleys, and roll out rocks, and hew upon gnarled oaks of Bashan, in order to prepare the way for the conquering chariot of Zion's King. Their work being such, so tasking, so engrossing to the energies, ought they not, if practicable, to be relieved from all gratuitous burdens? They do assuredly need all the strength they have, and all we can pray upon them, to do the things resting on their hands.

Sir, I have remembered all along, in my remarks, that the present are dark and hard times. This furnishes no sufficient excuse for withholding relief; for the times are darker and harder to the Missionary than to us. While with us it is twilight, and we trust a morning twilight, with him, in many instances, it is dense, black midnight. There is ability in the church, even now, to sustain the Missionary—all who are in the field, and all who will go. She ought to do it—she must do it; let her do it, and GOD WILL BLESS HER.

FIELDS OF DESOLATION.

Of all the fields which demand the efforts of Home Missionary societies, none are so difficult to cultivate as those which have been previously subjected to bad culture. As, in farming, an exhausting process may take away the fertility of the finest soil, and leave it in a state less inviting than the wilderness itself, so the spiritual husbandman sometimes finds the moral susceptibilities of his field "used up" by the unskilful management of his predecessors. That this is no imaginary evil, many of our Missionaries know to their sorrow. They frequently complain that the ground has been, perhaps many years ago, burnt over by the fires of fanaticism; and that, as the consequence, an opposite evil has succeeded, and ever since, a stagnant atmosphere—the *malaria* of Antinomianism—has brooded over the region, and the ground is dry and barren as the desert. These are the fields where the work is hard, and the fruits are few. The

enjoyment of success can sustain a man under almost any toils and trials. But to labor even to faintness, to wait, and watch, and see one hope after another expire; to give up one plan, and then another, and another, without seeing any result; to find the main pillars of the church rotten, the very officers that should aid him, worldly, tippling, Sabbath-breaking men, and suffering these vices to flourish under the shadow of their influence; to see the discipline of Christ's house relaxed, and to have the conviction roll like a wintry wave over the heart, that these evils must exist for an indefinite period, for want of a moral sentiment in the church sufficient to suppress them—these things make the spirit sink. And yet the servant of Christ must not flee. He has no dispensation by which he may shrink from trials. Cross-bearing is his profession; and there he must labor on till God send a blessing from on high, or the door of egress is opened by the same hand that placed him there.

Disclosures are sometimes made, of a character to show that such a dark and dreary state of the church is no unnatural result of the training to which she has been subjected. A Missionary of the Society, in enumerating the obstacles which oppose his usefulness, states the following facts: "Another back-set to this people, has arisen from the inconsistencies and unholy lives of many of their ministers in a former day. From an aged and intelligent member of our church I have obtained the following mournful piece of history—enough to cripple the church in this region for a century. The Rev. Messrs. D. and T. were intemperate; Mr. S., Mr. H., and Mr. H., were lewd; Mr. B. turned Socinian; Mr. W. was quarrelsome; Mr. S. was intemperate. There were others who, by their worldly spirit and severity towards their servants, did no good, yet kept clear of discipline. And at this day, above a score of churches, now in ruins, or closed for years, tell of the hardening process to which this population has been subjected."

HOW THE CAUSE STANDS.

The TWELFTH ANNIVERSARY of the American Home Missionary Society is now past.

In the preceding columns of the present number we have given the Report at length, with the exception of the list of Missionaries. To this Report, and to the accompanying notice of the anniversary, we refer our readers for a general view of the past year, and of the gracious manner in which God has conducted this institution to the commencement of another missionary year.

We wish now to throw out a few remarks concerning the position of the Society, and its duties and prospects in reference to future action.

1. *The Society is in a healthy and vigorous state.* Fears were entertained, during the trying months which we have just passed through, that the arrangements of the Society would be so broken up as to impair its vigor. This is not the fact. Thanks to the guiding hand of God, the various agencies of the Society, for collections and for advice, are in full organization, and as well manned as at any previous period. The auxiliaries are attached to the Society by ties of increasing confidence; and the usefulness of the Parent Society in strengthening the auxiliaries, was never more appreciated. And it is gratifying to find, that amid all the discouraging circumstances which threatened the last year to depress the Home Missionary cause, none seem to have had that effect, except the severity of the pecuniary pressure. The manner in which this pressure embarrassed the Society is fully set forth in the Annual Report, as well as in former numbers of this work. It is gratifying to find that all the friends of this cause, in their correspondence and personal intercourse, speak the language of cheerfulness and courage.

2. *The work now demanding our immediate attention has greatly increased.* The embarrassments of last year have made great numbers of feeble churches. They have also prevented the usual annual proportion of churches from rising out of the list of *dependant*, into that of *self-sustaining* churches. The same causes have prevented the sending of Missionaries to the new states. The present year, therefore, comes upon us with its own accumulated labors to be done, and a large portion of work left over from the last year, to be accomplished in this. This Society must

therefore, double its diligence. All our auxiliaries must be on the alert. Those entrusted with the care of particular sections of the great field must begin early—must see to it that arrangements for locating ministers in the destitute congregations, are set on foot without delay, as well as provision made for the necessary expense. The Agents of the Society are reminded of their duty to promote these objects, and especially to use its patronage in favor of the permanent establishment of Gospel institutions, rather than for mere temporary supplies.

3. *Collections in aid of this cause are needed in the beginning of the year,* not only to enable the Executive Committee to act intelligently in making appropriations for the future, but especially to redeem the pledges already made, and to pay the drafts of the Missionaries for labor already performed. The small amount in the treasury on the 1st of May, is already expended, and the necessities of the Society are urgent. It is, therefore, especially desired, that all balances in the hands of Agents, and of the treasurers of auxiliaries, may be forwarded without delay.

4. To the feeble churches; to the Missionaries who have applied for a renewal of their appointments, and upon whose cases no action has yet been had; and to ministers who applied to be sent to the West, but who were put off in consequence of the pressure, we would address the language of encouragement. If our appeals to the churches for funds should meet with the response which we anticipate, it will not be long before a more definite reply may be expected. But should negligence and apathy prevent our friends from early attending to the claims of the Missionaries, and of the waste places of the land, we cannot express the fears we entertain of the disasters which may befall the cause. The trials of many congregations have been continued to the last point of endurance. If they cannot have help, they must give up—they can sustain the struggle no longer. So also with many of the Missionaries. Upon the next letter we send them may depend, in some cases, the decision of the question, whether they shall labor on in the vocation to which Christ and the churches have called them, and to which their own souls are bound by

the tenderest and strongest ties; or whether those ties shall be torn asunder by the hard hand of necessity, and they shall turn away to worldly callings for the sake of a living. What the character of our letters shall be, remains, under God, with our readers to determine. But our hopes are strong. We see so much in the Bible, and in the dealings of Providence, that impresses us that the Lord's hand is leading on this Society, and his Spirit owning its operations, that we cannot doubt the result.

NOTICE.

It frequently occurs that Missionaries insert, in their letters to the Society, receipts or acknowledgments of money, drafts on the treasury, or directions to have payments made on their account. It would be a great convenience if such items were put by themselves at the close of the reports, without any writing on the back, so that they may be separated, if necessary, and filed as vouchers.

Appointments by the Executive Committee of the A. H. M. S., from April 15th to May 15th, 1838.

Re-appointed,

Rev. Evan Evans, Leyden, Lewis Co., N. Y.
 Rev. Joseph Vance, Boonton, N. J.
 Rev. Samuel Payne, Chester, Meigs Co., Ohio.
 Rev. Benjamin Russell, Hornellsville, N. Y.
 Rev. S. Sessions, Eden, N. Y.
 Rev. Z. Eddy, Sheridan, N. Y.
 Rev. A. Lilly, Newfield, N. Y.
 Rev. Eli Hyde, Pike, N. Y.
 Rev. P. L. De St. Croix, Highlands, N. Y.
 Rev. Julius A. Reed, Wauwau, Ill.
 Rev. J. M. Davis, Fairmount, (Philad.)
 Rev. J. M. Bear, Marple, Penn.
 Rev. John Smith, Chester, Penn.
 Rev. James W. Dale, 13th Ch., Philadelphia.
 Rev. L. H. Van Dyck, Cairo, N. Y.

Rev. B. Matthias, Cong'l Chs. Wantage and Frankford, N. J.
 Rev. Ira Manly, Port Kendall, N. Y.
 Rev. T. P. Hunt, African Ch., Newark, N. J.
 Rev. A. Jones, Harmony, Mo.

Not in commission last year.

Rev. Joseph S. Lord, Pharsalia, N. Y.
 Rev. James Robertson, Sherbrook, L. Canada.
 Rev. Phineas Robinson, Bellport, L. I.
 Rev. F. Launer, German Ch., Buffalo, N. Y.
 Rev. David Weir, Osceola, Mo.
 Rev. Alfred Wright, Munroe and Randolph Cos., Missouri.
 Rev. Stephen Thompson, Jackson and Greenfield, Indiana.
 Rev. L. Pennoyer, Manchester and Winchester, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from April 15th to May 15th, 1838.

| | | |
|--|--------|----|
| *MAINE— | | |
| Missionary Society, | \$6889 | 61 |
| NEW HAMPSHIRE— | | |
| Missionary Society, | 5815 | 12 |
| Hanover, Friend, | 10 | 00 |
| VERMONT— | | |
| Missionary Society, | 3932 | 10 |
| Do. Benson, Edward S. Howard, D. M., | 30 | 00 |
| Do. Burk, Thos. W. Duncan, L. M., | 30 | 00 |
| MASSACHUSETTS— | | |
| Missionary Society, | 10,387 | 85 |
| Andover, South Parish, by Rev. M. Badger, | 129 | 02 |
| Blandford, Ch. and Cong. to const. Rev. Charles D. Hinsdale a L. D., | 100 | 00 |
| Springfield, Gent. and Ladies' H. M. Association, to const. Mrs. Emily F. Baldwin a L. M., | 30 | 00 |
| Westfield, Ladies' Society, | 50 | 00 |
| CONNECTICUT— | | |
| Missionary Society, | 4415 | 59 |
| Cheshire, Cong. Ch. Fem. Sab. School, two payments, | 12 | 00 |
| Darien, Ct., Cong. Ch. by D. Ferris, | 28 | 75 |
| Fairfield, First Cong. Ch., by S. A. Nichols, | 51 | 00 |
| Greenwich, Rev. Isaac Lewis, D. D. by Z. Lewis, Esq., | 10 | 00 |
| Hartford, by Rev. Dr. Hawes, | 5 | 00 |
| New Haven, East. Dist. H. M. Assoc., by H. E. Hodges, Tr., | 12 | 00 |
| Branford, Ch. and Soc., | 62 | 00 |
| Northfield, Ch. and Soc., | 7 | 47 |
| Ridgebury, Ch. and Soc., | 17 | 90 |
| Saybrook, Fem. H. M. Soc., Miss S. J. Hotchkiss, Tr., | 45 | 00 |
| Stanwich, Cong. Ch., | 41 | 00 |
| Stonington, Fem. Aux., by Miss L. A. Sheffield, | 15 | 00 |
| NEW-YORK— | | |
| Almond, by Rev. Moses Hunter, | 5 | 00 |
| Bolton, Female friend, 1; do. 1, | 2 | 00 |
| Brooklyn, Interest of legacy from the late W. Leverich, by A. Van Sinderen, Esq. | 15 | 50 |

* The sums here acknowledged from the principal auxiliaries and agencies, have been expended in payment of Missionaries during the past year, and not reported till its close.

| | |
|---|----------|
| Brunswick, John Dates, by Rev. G. Hayden, | 25 00 |
| Catskill, Friend, 2; do. 2; John Lockie, 10; Penfield & Walker, 6; S. L. Penfield, 20; John Powers, 10; F. Sayre, 20; James Millard, to const. his son, Charles Millard, a L. M., 30; Friend, 1, | 101 00 |
| Central Agency, | 3,528 55 |
| Champlain, Benev. Soc., 15; E. Lyman, 1, | 16 00 |
| Fort Edward, Mrs. A. L. Hasbrouck, | 3 00 |
| Franklin, Presb. Ch., 5 25; D. Dewey, 1, | 6 25 |
| Hamden, Cong. by Rev. B. Kent, | 10 00 |
| Kinderhook, Fem. D. M. S., | 24 34 |
| Kingsborough, by Rev. E. Yale, G. Judson, 10; Mrs. H. Judson, 5; Miss L. Judson, 5; C. Gillett, 2; Col. H. Jones, 10, | 32 00 |
| Lexington, Rev. A. L. Chapin, to const. Lyman Dwight Chapin a L. M. in part, | 10 00 |
| Malden, Charles Isham, to const. Samuel Isham and Caroline Isham, Life Members, 60; Giles Isham, to const. Theodore Isham a L. M., 30; Edward Bigelow, to const. Miss Susan E. Kellogg a L. M., 30, | 120 00 |
| Middleport Ch., by Rev. B. Ladd, | 14 00 |
| Monticello, Pr. Ch., by Rev. J. Adams, | 9 00 |
| New-York City, viz: | |
| Allen-st. Ch., | 50 00 |
| Bowery Ch., W. W. Chester, | 50 00 |
| Brick Ch., Hannah Eachus, | 1 00 |
| Duane-st. Ch., Joseph Otis, | 100 00 |
| Madison-st. Ch., | 3 00 |
| Mercer-st. Ch., Mon. Con. Coll., | 40 40 |
| Seventh Pr. Ch., balance, | 3 00 |
| South Dutch Ch., A. Edwards, | 25 00 |
| West Pr. Ch., Sab; Sch. Miss. Assoc., A. L. Earle, Tr., | 225 00 |
| Painted Post, Ladies' Sew. Soc., by Dr. Terbell, | 19 00 |
| Parma Center, by Rev. B. Ladd, | 8 00 |
| Peru, Pr. Ch., by Rev. J. Kitchell, | 9 50 |
| Rochester, Member of Bethel Ch., | 20 00 |
| South Franklin, by Rev. B. Kent, | 10 00 |
| Stuyvesant, R. Gosman, Esq., | 50 00 |
| Syracuse, Fem. H. M. S., Mrs. M. A. Reynolds, Tr., | 30 00 |
| Union, Coll., by Rev. J. M. Rowland, | 26 70 |
| Westfield, Pr. Ch. by Rev. J. Marsh, | 18 63 |
| Worcester, Cong. Ch., by Rev. A. P. Allen, | 25 00 |
| PENNSYLVANIA— | |
| Evangelical Lutheran H. M. S., | 497 59 |
| OHIO— | |
| Central Committee of Agency for the West, | 2658 43 |
| INDIANA— | |
| Union, Ch., by Rev. J. Thomson, | 25 00 |
| MICHIGAN— | |
| Albion, Ch., by Rev. M. Harrison, | 10 00 |
| MISSOURI— | |
| Harmony, Mon. Con. Coll. by Rev. A. Jones, | 21 51 |
| CANADA— | |
| Missionary Society, | 747 08 |
| Drummondsville, by Rev. J. Partington, | 7 00 |
| HOME MISSIONARY, | 70 30 |

\$40,751 69

KNOWLES TAYLOR, Treasurer.

Rev. Gideon N. Judd acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from April 15th to May 15th, 1838.

NEW-JERSEY—

Boonton, Pr. Ch., by Rev. J. Vance, 5 00

| | |
|--|------|
| Madison, a widow, by Rev. Mr. Arms, | 5 00 |
| Newark, Miss Charlotte Condit, | 5 00 |
| Succasunna Plain, Pr. Ch., in full to const. Rev. J. C. Moore, and Mrs. Matilda Moore, Life Members, | 5 00 |
| Westfield, Pr. Ch., | 2 42 |

PENNSYLVANIA—

| | |
|--|--------|
| Bethany, Pr. Ch. Coll., by Rev. A. Ketchum, | 3 00 |
| Carbondale, Ch. and Cong., | 31 00 |
| Choconut, C. Wright, by Rev. T. Stowe, | 5 00 |
| Darlingsville, Miss Darling, by Rev. J. M. Babbitt, | 2 00 |
| Leacock, J. Johnson, | 10 00 |
| Middle Octorara, Pr. Ch., | 12 25 |
| Philadelphia, viz: | |
| First Ch., Rev. A. Barnes, 50; J., 2; N. Mifflin, 5; W. Neil, M. D., 10; Ladies, by Mrs. T. Smith, 39, | 106 00 |
| Northern Liberties, Central Ch., | 40 00 |
| Wysox, A. C. Hinman, 3; D. Coolbough, 2, | 5 00 |

\$236 67

Receipts of the Western Agency, at Geneva, N. Y. from March 12th to May 1st, 1838.

| | |
|---|-----------|
| Albion, Ladies' H. M. Soc., 37; Gent., 45, | 82 00 |
| Bristol, | 40 00 |
| Buffalo, J. Dart, Jr., 25; Mrs. L. F. Allen, 1, | 26 00 |
| Campbell, | 1 00 |
| Candor, | 25 25 |
| Carroll, | 20 00 |
| Castleton Ladies, 25 75; others, 12, | 37 75 |
| Center Lisle, Rev. Mr. Burt, 5; others, 10, | 15 00 |
| Centerville, | 23 25 |
| China, | 3 00 |
| Covington, | 15 00 |
| Cuba, | 5 00 |
| East Bloomfield, Josiah Porter, 100; others, 52, | 152 00 |
| Elkland, Rev. Mr. Johnson, 25; Ladies, 12 50, | 37 50 |
| Fredonia, by Rev. Mr. Rudd, | 42 00 |
| Gainesville, | 28 00 |
| Geneva, Henry Dwight, Esq., annual donation, 1,000; Rev. M. P. Squier, 3, | 1003 00 |
| Hunt's Hollow, | 14 23 |
| Jasper, | 8 00 |
| Lyons, Ladies, 30; Coll., 91 12, | 121 12 |
| Mendon, | 57 00 |
| Middleport, | 1 50 |
| Newark Valley, Ladies, 19; Coll., 16 79, | 35 79 |
| New Haven, | 25 00 |
| Oakfield, | 19 00 |
| Ossian, | 8 00 |
| Pen Yan, 43 76; A. Clark, to const. Rev. Ovid Miner, L. D., 100, | 143 76 |
| Perrinton, Rev. Mr. Freeman, | 2 50 |
| Pittsford, | 30 00 |
| Portageville, | 25 00 |
| Richford, | 25 00 |
| Rochester, 3d Ch., | 69 75 |
| Sheldon, by Rev. Mr. Caldwell, | 25 00 |
| Salubria, | 1 00 |
| Sheridan, | 9 00 |
| Somerset, by Rev. Mr. Baldwin, | 41 00 |
| West Bloomfield, First Cong. Ch., | 38 50 |
| | \$2255 90 |

Rev. Albert Hale, Alton, Ill., acknowledges the receipt of the following sums.

| | |
|---|--------|
| Alton, Ill., Pr. Ch. sub., 230 50; Ladies, 58, | 288 50 |
| Galena, Ill., A. B. Campbell, 10; G. W. Fuller, 10; others, 12, | 32 00 |
| Du Page, Ill., | 10 00 |

\$330 50

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

THE HOPEFUL CONVERSION OF A VERY
AGED MAN.

MR. JOHN MITCHELL, born in one of the New-England states, came to this country about thirty years ago. He is now nearly ninety years of age. His parents, as I learn from himself and others, were pious persons, and he was early instructed in that system of truth which is held by evangelical churches. From his childhood to the present time, his life has been strictly moral, although he is now sensible that he has lived "without God, and" a scriptural "hope in the world." About fifty years ago he happened to hear a celebrated Universalist preacher, and with "the fair speeches" of this man he became much captivated. Although his conscience still said that it should be "ill with the wicked," yet he now *tried* to be a Universalist. He then lived in Nova Scotia. When he came to this place, which was several years ago, there were, in the neighborhood in which he resided, two or three persons who were *trying* to believe this new doctrine, and he was soon brought almost entirely under their influence. He read (or heard) Universalist books with avidity, and for years advocated, to some extent, Universalist sentiments. When closely questioned, however, he was repeatedly heard to say, that he did not fully believe the system, or, at least, that he had, at times, *some doubts* respecting its truth. He had never prayed in his family, and had been almost a stranger to any attempt at *secret* prayer. His children had been long settled in different parts of the country. One daughter had re-

moved to the west part of this township, and with her he had for some time resided.

Such was Mr. M. when I first became acquainted with him, about two years and a half ago. Although the keepers of the house had long since begun "to tremble," and the "strong men to bow themselves;" although his memory had become much impaired, and his mental faculties generally not a little debilitated, yet it was but too painfully evident that he was not prepared for the change which awaited him. The carnal mind had been subdued neither by sophistry nor by age. Its workings seemed to be becoming more vigorous and desperate as the outward man decayed. I was accustomed frequently to visit at the house of his son-in-law, and I always found Mr. M.'s views to be essentially these: "God appointed Christ to be the Saviour of the world. God never made his creatures to be miserable. We must be honest, and kind, and must love all men, and we shall all be saved." Relying on the help of God, I tried again and again to tear away from him this refuge of lies, but the effect was, in almost every instance, only to make him angry; and this was the case whenever his son or daughter attempted to converse with him on the concerns of his soul. However mildly any one might speak on the subject, he seemed unwilling to hear any thing that opposed his views. "I am older," he would intimate, "than you, and I cannot be contradicted." In my conversations with him, I dwelt, for the most part, on the subject of justification, and on the necessity of personal holiness, in

order to our enjoying God. In a lecture delivered at the house one afternoon, rather more than two years ago, I took up the latter part of Matthew, especially the last verse, and stated, at considerable length, the reasons for believing in a future, endless punishment. At the close of the meeting I endeavored to press the subject upon his conscience, urging him affectionately to "prepare to meet God." He remained silent, but his feelings were unchanged.

In my subsequent visits he seemed still inclined to cavil, and at length he became so much offended at me, that it seemed proper to dismiss the subject. The case was apparently among the most hopeless I had ever witnessed. His mind was so enfeebled that it was next to impossible to engage with him in an argument, and his enmity to the truth appeared deep and fixed. His son and daughter, who had prayed for, and wept over him, had begun almost to despair. Distressing as the thought was, it appeared to them that there was no "remedy."

God's ways are above ours. Mr. M.'s mind, during all this time, was not at ease. The Spirit had not ceased to strive. Very frequently, after our conversations with him, he would, as he has since informed us, lie awake all night and meditate upon what had been said. Sometimes, perhaps generally, he would rise in the morning half satisfied that Universalism was, after all, true, and that his soul was safe; sometimes, however, conscience was too much aroused to be quieted by such opiates as these. His fears gradually prevailed over his theory. A few weeks ago it became manifest that he was more candid and serious than he had been before. He seemed to view death as near, and eternity as a thing not to be trifled with. A circumstance should here be mentioned as showing that those arguments have the most force with impenitent men, that are addressed to their *consciences*. Mr. M. had spoken of the pleasure he had received in meeting, on a certain Sabbath, with one or two of his former associates, and hearing them read Universalist discourses. On the inquiry being made whether there were any *prayers* at the meeting, he seem-

ed to feel, as he replied in the negative, that all was not right. At the inquiry, whether he thought that Universalists generally were a praying, spiritually minded people, he seemed to be still more stumbled.

As was just remarked, Mr. M.'s conviction appeared, a few weeks ago, to be growing stronger and stronger. Light gradually broke in upon the darkness that had so long enveloped his soul. He began to feel that Universalism was not a sufficient prop in the immediate prospect of eternity. He saw that mere morality would neither bear the inspection of a holy God, nor fit its possessor for heaven. At this time he expressed a wish to have some further conversation with myself. In the course of a few days he gave up even the *theory* of Universalism, and he was, in fact, making the inquiry, "What shall I do to be saved?" We tried to direct him to Him who "is able to save even to the uttermost;" and there is cheering evidence that he at length cast himself, with sincere penitence, at the feet of Jesus. His convictions of the ill desert of sin, were not, nor have they since been, quite so clear as could have been desired; but they are perhaps as much so as could have been expected, considering the state of his mental faculties. He seems like another person. His irascibility has given place to the meekness and gentleness of the little child. He appears truly humble. Although, from the force of association, his former theory will sometimes darken his mind, yet he appears prevailingly to "rely on Christ alone for salvation, as he is offered in the Gospel."

After reflecting on the subject for several days, he at length thought that, though he felt unworthy, it was his privilege to unite with the people of God in commemorating the dying love of the Redeemer. On Sabbath, December 31, he came forward for the first, and probably the only time, to the Lord's table, and was solemnly received into the Presbyterian church in this place, by adopting the articles of faith and covenant. A more affecting scene I scarcely ever witnessed. Beside him sat his son and daughter, weeping for joy, and a little granddaughter twelve years old, who had

been received into the church some months before. As the communicants looked at Mr. M. with tearful eyes, the language of their countenances seemed to be, "Is it possible! Is this he who was so long a caviller, and injurious?"

The night before the communion, one of the elders of the church, himself an aged man, called to see Mr. M. He was so affected at the change in Mr. M.'s conversation, and indeed in his whole manner, that he could at first scarcely speak with him. Mr. M. had been counting the days, and enjoying the morrow, as it were, in anticipation: he broke out in the words of Simeon, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

It is proper to add, that Mr. M. wishes, till his dying breath, to warn his neighbors and acquaintances against Universalism. He has desired me to make, before the congregation, the following statements: 1. That he could never bring himself fully to believe in the doctrine of Universal salvation, and that the attempt to receive the system at all, has been injurious to him in the highest degree. 2. That he does now renounce, and has for weeks renounced, the system in all its parts. 3. That he entreats others to beware of a system which he firmly believes is opposed to the truth, and ruinous to the souls of men.

A. O. HUBBARD.

Melbourne, L. C., Jan. 17, 1838.

P. S. I have been absent from this place a few weeks, and have repeatedly conversed with the subject of the foregoing narrative since my return. His views of sin, and of the doctrine of justification by faith, have become more and more clear and scriptural. I know not that I have ever seen an individual who gave more satisfactory evidence of a change of heart. It appears to me, indeed, that better evidence *could* not be given, whether we regard his apprehensions of truth, the habitual state of his feelings, or his meek and edifying deportment. He is truly a monument of divine grace—spared to us, as it seems, for a little while, to confirm the faith of God's people, and to warn others

of the ruinous tendency of Universalism.

A. O. H.

March 13, 1838.

A BACKSLIDER RECLAIMED.

Some years since M. S. united with the Baptist church; but subsequently his conduct became so disorderly and unchristian, that he was excommunicated. After that event he ran a most reckless career. He was prominent as a Sabbath-breaker, was exceedingly profane, and somewhat addicted to the use of strong drink, and of course, quarrelsome. Thus he lived for years. The lovely Sabbath, on which he had been wont to repair with joyous heart to the house of God, and hold, as he thought, sweet communion with Christ and his people, not unfrequently found him ranging the forests in pursuit of game, or fishing upon the lovely lake, by whose side he lived, and whose quiet waters, sleeping in the holy calm of the Sabbath, seemed to send up from their depths, a rebuke of the guilty man. But he sinned on, and as the peals of his rifle sometimes rang upon the stillness of the Sabbath, the hearts of God's people were heavy, as they thought of their Master's cause thus reproached.

During the revival with which this region has recently been blessed, some of the most interesting meetings have been at a school-house in a certain part of my congregation. For two or three evenings, after the work had been in progress some weeks, I had recognized S. in the congregation. I was encouraged by this circumstance, and with others, could not but hope that he was about to return to the house of his Father. As yet, however, I had no personal conversation with him. One evening, at the close of a short lecture, as was the custom, opportunity was given for remarks and prayer; and some of the brethren had improved it; when who should rise but S.! He was deeply agitated. He was evidently striving to give utterance to the feelings of his smitten heart. It was a moving spectacle. There stood the man who had sinned

long and with a high hand—who had been for years a stranger to the place of prayer, and apparently unmoved and unaffected by all the calls of God—a hardened, and to the weakness of our faith, seeming to be a hopeless case. There he stood; and he trembled as he stood, and sobbed aloud, and the tears coursed down his cheeks; and still he wept, and groaned, and strove to speak. At length, with great effort and in broken phrase, he spoke of the time when he supposed he enjoyed religion—of his wanderings from God—of his *great* wickedness—the justice and mercy of God—the tremendous burden of guilt upon him—his desire to return: and he sat down with a request that Christians would pray earnestly for him. At the close of the interview, in a few remarks that I offered, I alluded to the case of S., and closed by inviting him to come forward and kneel with me upon the low seat, while we offered prayers in his behalf. The invitation was no sooner given than S., who was on the opposite side of the house from me, started as if all depended upon the effort, and rushing quite across the floor, was at my side. Then we knelt together, and while prayer was offered for him, I could hear him close at my side, in a suppressed whisper, exclaiming, “Oh Jesus! Oh Jesus!” Was it not the exclamation of the true penitent? Was it not the miserable prodigal, sick, at length, of his husks, and panting for the provisions of his father’s house? So thought I, as that exclamation escaped the lips of poor S. The defences about his heart at length had yielded. At the close of a little season of prayer, he arose. As he rose, by a most happy thought, several good voices commenced and sung in touching strains, the Prodigal—“I will arise,” &c., from the Handel & Haydn Collection of music. Never was any thing more timely. We had before us at the moment a living illustration of the returning prodigal. This closed our interview. Altogether, it was most interesting and affecting. S., however, could not leave without entreating Christians to pray for him. The burden upon him would crush him

if not removed. I trust he was not forgotten, and S. apparently *has* returned, and been accepted and forgiven by him from whom he had wandered. As we look upon him, apparently so chastened, so humbled, so changed, we are disposed to exclaim, “It is the Lord’s doing, and it is marvellous in our eyes.”

REMINISCENCES OF A PASTOR—No. 2.

Died, March 26, 1838, Mrs. Maria B. She was a *self-taught* Christian, or rather, she had learned in the school of Christ. Previously to your Missionary’s coming here, she had never, but in one or two instances, heard a minister of our denomination. She had lived alone, as it were, in the woods; and yet, when I became acquainted with her, she appeared to be as well instructed in the doctrines of the gospel, as though she had, all her life, sat under a faithful ministry. She had a clearness of view in regard to the sovereignty of God, the atonement, and justification by faith, which I have seldom seen surpassed in any case. Does the reader ask how she obtained such knowledge? She obtained it from the BIBLE. This book had been her constant companion for twenty years. But she not only *understood* the truth—it was inwrought into her very soul. She *loved* it; she *lived* it.

It was appointed to Mrs. B. to glorify God, mostly by *suffering*. It is true, that although she was unknown to the world, the influence of her pious efforts and of her holy example, was felt and will long be felt, in her own family and neighborhood; but still, the Lord was *especially* honored by the manner in which she submitted to his will. For six years she had been wearing away with a painful cough, and for the two past years, her sufferings had been great. Not a murmuring word, however, did she utter. Whenever I called to see her, she had some text of scripture, which was designed to show either the justice or goodness of God on the one hand, or her own unworthiness, on the other. Her constant prayer was, that patience might have its perfect work.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. XI.

JULY, 1838.

No. 3.

Revivals of Religion.

THAT contention is hostile to the effect of religious truth, is well understood by all who labor for the conversion of men. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" while, on the contrary, the Heavenly Dove "flies from the realms of noise and strife." Hence, ministers need much wisdom to guide them in the care of their flocks, especially at a period when so many exciting topics are before the public. We have reason to believe that, in general, the Missionaries of the American Home Missionary Society have, in this respect, acted wisely; and while they have not shrunk from meeting any question of doctrine or morals which demanded their notice, they have not forgotten to "prophecy according to the proportion of faith"—to give to minor topics their relative subordination to the great subject of salvation. Under God, this course has been the means of securing to their churches a degree of harmony which has greatly favored the impression of divine truth. Although unparalleled difficulties of an external character have environed many of the missionary churches during the last twelve months; as a general fact, their internal order, their preparation for the work of the Lord, and the amount of personal effort for the conversion of souls, has been greater than heretofore. For this we bless God. The increase of grace in the hearts of believers, is one of the most precious tokens of the presence of the Holy Ghost among our stations. It is pleasing to see the wilderness opening, and houses of

worship erected in 'new settlements; but much of this is the fruit of merely a worldly enterprise. It is gladdening to the heart to hear of revivals in which many are added to the visible church; still, even here, animal excitement, and natural sympathy, may have mingled so as to constitute a large alloy. But the growth of believers in the graces of the Christian life, their steady advancement in personal holiness, and larger developments of it in good works, we can ascribe to no power less than divine. It is evidence of the presence of the Spirit of God with his churches, that cannot be resisted. The operation of no natural principles can account for such effects.

These remarks are made, not with reference to the particular items of correspondence which are given below; but as reflections which are excited in our minds by the general tenor of the missionary reports for some time past, taken as a whole. There is, therefore, great reason to give thanks unto God, and great encouragement to pray for the laborers and churches under the care of this Society.

We may, in this connexion, be permitted to say, that the peculiar aspect of ecclesiastical affairs is one which calls for great discretion on the part of the Missionaries. It is not our province or our wish to control their preferences among conflicting parties; we desire only to suggest, that increased watchfulness is necessary to prevent the springing up of "any root of bitterness," and to keep the great body of praying men and women occupied with the duties of the

Christian life, and promoting the salvation of souls.

MICHIGAN.

From Rev. John M. Ellis, Grass Lake, Mich.

THE RIGHT WAY TO BEGIN A SETTLEMENT.

I think I mentioned in my last report the happy work of grace (during the last week in March) in Waterloo, seven miles North of this place, and which has laid the foundation of a promising church, which now consists of 24 members. One circumstance of interest in relation to this work is, that it is less than three years since the first family moved into the place; another is, the influence which it exerts in forming the character, and giving direction to the future influence of the village just commencing—the three proprietors of which are now the three elders of the church. A valuable water-power, favorably located in a healthy and fertile country, promises to secure to this village considerable importance. A third consideration is, this work is felt to be an answer to special prayer. The proprietors determined to lay the foundations of their village in faith, and carried the case before God in fervent prayer. Their prayer was heard, and the foundations of their village are laid in righteousness.

Installation and protracted meeting.

I have now to record, with devout gratitude to God, the blessings of his grace again poured out upon the dear people of my charge. My installation took place on the 18th of April. Immediately following, we held a protracted meeting, which has been accompanied with happy results. Eleven were added to the church last Sabbath. Several others are yet to join. The church has been greatly revived; I hope permanently so.

My Sabbaths are still passed alternately at Grass Lake and at Leoni. The building of the meeting-house at the latter place has been delayed seven

ral weeks, from the impossibility of procuring such money as would purchase nails. It is now advancing, and we shall be able to occupy it in a few weeks. The building of our meeting-houses has cost our people in these hard times no ordinary effort. God has blessed them.

Felicity, O.

We learn by a line from our Missionary at this place, that the Lord has granted the church a pleasing season of refreshing. Nine persons had been received to the church on profession of a change of heart.

ANOTHER EXAMPLE OF THE MORAL INFLUENCE OF RELIGIOUS DECISION.

In our number for May, p. 14, we gave two cases of married females, whose decision in uniting with the church, contrary to the wishes of their husbands, was apparently the means of subduing their obduracy. We give another case of the same kind also taken from a missionary report.

The seriousness of which I made mention in my last has continued. As the result, some were admitted at the communion, the solemnities of which have just closed. One of them was a remarkable trophy of grace. After his wife had been examined for admission, he would not consent that she should receive baptism. But she wisely decided, that though it was her duty to obey her husband *in the Lord*, it was *not* her duty to obey him *against* the Lord; and that living in the neglect of *her* duty was no way to secure the salvation of *his* soul. She therefore, finding that after several months' waiting he was as hostile as ever, took up her cross, against his violent opposition, and came to the table of the Lord. The very night following he was "pricked in the heart," and began to inquire what he must do to be saved. He now has the worship of God in his family, and is walking in the commandments and ordinances of the Lord with that bosom companion, in answer to whose

prayers, and in concurrence with whose conscientious fidelity to God, there is reason to believe he has become a new creature. Well may we say with the apostle, "How knowest thou, O woman, but thou shalt save thy husband?"

PENNSYLVANIA.

From Rev. W. Ramsey, Philadelphia, April, 1838.

During the last quarter we have enjoyed the special presence of God. On Sabbath, the 18th of February, I had the privilege of admitting to the communion of the church, 32 persons on profession of their faith in Christ. There are several others who will unite themselves with us at our next communion, on the first Sabbath of May. Already 74 persons have been received into this branch of the church of Christ from the world, since the commencement of my labors in South-street, in January, 1837. In consequence of some peculiar embarrassments in the way of regularly organizing a church, I cannot inform you how many will connect themselves with us by certificate. There are, however, at present, not less than 40 or 50 who consider themselves as members of the South-street church, who worship with us.

NEW-YORK.

From Rev. S. Sessions, Eden, N. Y.

The following extract is from a letter written in December last, but did not reach us until lately :

I have been preaching a part of the time, for the last quarter, in the Central church in Evans, seven miles from this. On the second Sabbath that I was with them, I administered the sacrament; and a revival commenced, apparently at the very time when Christians were renewing their

covenant vows around the table of the Lord, and still goes on. We have had no protracted meeting, though I have spent much time there. At our second communion season 18 were received into our church, and quite a number have united with the Baptists and Methodists; and I suppose that subsequently there have been some 15 or 20 additional cases of hope. I never was in a revival which had so many interesting features. One which is striking is, that the converts are principally young men—not more than six or eight exceptions out of perhaps fifty cases.

VERMONT.

From Rev. Asa Putney, Pittsfield, Vt.

In the first part of last winter our church began to wake up, and look to the Lord for help. Through a few months past he has been among us by his converting grace. The work appeared to deepen gradually in the hearts of the people of God, and when they began to wrestle earnestly for a blessing, the heavens were opened and a shower of mercy descended. Sinners were alarmed, and a number openly expressed their anxiety, and requested the prayers of God's people. Occasionally souls were converted. A large number of backsliders were reclaimed; the church appeared to be melted and drawn to one another; confession was made, and stumbling blocks removed. Then converting grace was poured out in large measure, and many souls were hopefully converted to God.

The Sabbath school is increasing in interest; the church generally, and others, are formed into Bible classes, which we hope will result in much good.

Fifteen have already united with our church, and a number more are expected at the next communion. We have received considerable additional strength in supporting the Gospel, and in Christian influence. Our prospects have not been so good for many years.

Appeals

IN BEHALF OF NEEDY DISTRICTS.

MISSOURI.

From a Clergyman on the Missouri River.

I am in a field of wide and fearful desolations. From this place west, as far as the settlements extend up the Missouri river, on both sides, embracing a country two or three hundred miles in length, and many miles wide, there are but two Presbyterian ministers who devote their time to preaching the Gospel. There are three other ministers, one about to move, one practising medicine, and the other —. The churches in this part of Missouri were organized by Missionaries of the A. H. M. S. But of those Missionaries some are dead, and some gone to other fields of labor. For the want of ministers these churches are in a sinking condition—some nearly, and one quite extinct. The members of the churches are scattered like sheep having no shepherd. Churches that once were able to support their ministers, must now have help from abroad, or remain destitute of the means of grace. Two young men that labored here through the Winter are gone for the want of support. Over this country Campbellism is spreading like a flood, and Sabbath breaking, and other kindred vices, prevail to an alarming extent. Must I also abandon this field, or teach school for my bread? I wait an answer from the Home Missionary Society.

Christians, friends of your country, what say you? Shall the Home Missionary Society sustain this minister in such a field? It is for you to decide.

THE PRESSURE NOT YET OVER.

From a Missionary application.

I hope the Committee will act on

the request for aid as soon as practicable, as I am anxious to know what to depend on. Last year I did not receive money enough from my people to pay my rent; my living came from your Society. This year they will do more, but such is the distressing embarrassment in this country, and the prospect of money matters so discouraging, that the people cannot act as they would under other circumstances.

From a Clergyman in Wisconsin.

Last September, at the call of a young church of the Lord Jesus, organized in this place last spring, I repaired here with my family. Though we have had but few conversions the last winter, yet the church is, on the whole, prosperous, having more than doubled its numbers since my coming among them.

When I was called here I was offered what I supposed was a competent support; but all these expectations vanished. My dear flock are at present greatly straitened, and will be for some time. *None of us, in reality, enjoy the necessities of life.* Not but what provisions can be had, but we have no means to buy. I have been here eight months, and have not had \$10 in current money—nor in fact any money for which provisions can be had. Nor are my prospects much better for the future. My stores brought with me are consumed, and I am very reluctantly compelled to ask aid of your valuable Society. The question I want to submit to your Board is, will you give, or will you loan \$100 to this church and society, beginning with last September? *I must have assistance.*

When we plant the banner of salvation in the wilderness, amid all its hardships—without pork, or butter, or a cow, or a horse, or a road, or a

bridge, or hardly a house to live in ; in short, without any of those little comforts that render life desirable, our good brethren at the East ought to help us. But I will use no arguments to move you. I know your willingness to succour the needy. Have the goodness to let me know immediately what you can do for us.

DIFFICULTIES.

Through the goodness of Divine Providence I am still at my post. My congregations seem to be improving. Although there has been no outward excitement since my last report, yet I cannot but think that the Spirit of the living God has been at work. I find my efforts much cramped by the want of a horse to ride. I have generally to walk to my appointments on Sunday, and this I can do without much difficulty ; but it is impossible for me to visit my people during the week without a horse, and my funds will not allow me to purchase one. The sum subscribed by the people, I find, will fall short again, in consequence of their having now to pay up what is due for church edifices. Last year they urged their *subscribing* as one excuse, now it is the *paying*.

INDIANA.

From a Missionary Report.

DESTITUTIONS.

The destitutions of this country would not fail *deeply* to affect the hearts of Christians in older and more wealthy portions of the church, could they be spread out before them in their true character. They are *real*, and truly heart-rending. As a proof of this I will give you a few extracts from a letter which I received a few months since, written by a very worthy brother in Christ.

He says: "We have a meeting-house nearly finished ; but after all we have not the presence of a minister to

pass through our streets, and step in and have a friendly conversation ; and that is not all, we see vice and immorality are increasing, and the love of some waxing cold. We have no preacher to attend, and to stimulate us to attend prayer-meetings, Bible classes, Sabbath schools, monthly concerts, and temperance meetings : nor is this all, we have no prospect of having the presence of a minister in the place."

How a Christian mother feels.

Mrs. M., who is truly a mother in Israel, informed me, that when she first moved to this new country, and found herself with a large family, where there was no stated preaching of our denomination, that such were her feelings, in view of the desecration of the Sabbath, and the apparent indifference of the people in regard to the education of their children, that she spent many sleepless nights. She felt that she could not rest until some one should be sent to preach the Gospel to this famishing community. When the preacher came she told him that "she had been looking for him." Indeed, such had been her anxiety on the subject, that her husband, who professes to disbelieve the Scriptures, feared that it would prove prejudicial to her health, and was most cordial in the reception of the "priest," and among the most cheerful contributors towards his support.

Now, I most sincerely rejoice that there are so many parents in the eastern portions of our country, who have advanced far in wealth, and even in the luxuries of life, who feel the force of the golden rule to do unto others as they would wish others to do to them. Such will think of the many Christian parents in this country situated similarly to those described above. Their hearts are "turned to their children," but ready to break, "it is so dark before them." They weep when they behold the desolations of Zion, and reflect that in such desolations they are training up their beloved children ; and they pray the Lord of the harvest to send forth laborers, that these little ones may

early be gathered into the garner; for if, in such circumstances, they should be left orphans, (such fears have been expressed to me with tears,) their condition would be helpless indeed.

NEW-YORK.

"How could Missionary Societies be dispensed with?"

On reading the following account of neglected and dilapidated churches, we could not but exclaim: "How could Home Missionary Societies possibly be dispensed with? Where is there any other available agency to care for, and rebuild churches, which thus decay under the very eye of the Presbyteries to which they belong?"

This report was written at the close of an exploring tour. Permanent arrangements have since been made for sustaining the preaching of the Gospel in some of the fields described.

As my mission to the destitute churches in the county of —, has now closed, you will of course wish to know the result of my labors, which I should communicate more freely had I more of interest to relate. But though I have, to a great extent, a dark picture to present, yet it is not without *some redeeming qualities*. And if I have endured the *reality* of the dark picture for six months, I am sure you will endure the *reading* of it for once, though it may seem painful. When I began my labors, I found in this county five destitute and feeble churches. My first business was to visit each destitute church, and then form my own plans for labor. In doing this, I found such a dismal and distressing state of things in the different churches, that I hardly knew where to take hold, or what to do, with any hope of success in building up. I felt as if I could say with Jeremiah, "O that my head were waters!" I finally decided on making my first effort at P., having, at the same time, five churches on my hands, and each one in a most wretched and deplorable condition. At P. I found a small

church of about 30 members. They had not enjoyed the stated ministry for about *ten* years; and for nearly *six years* the sacrament of the Lord's supper had been administered to them but once. You may then judge something of their deplorable state. They were a mere wreck—some good members, who were mourning over Zion; but the most of them were wofully departed from God. Divisions had crept in among them; old difficulties which had been brought up before the church years ago, were still hanging like a dead carcass unsettled, withering every appearance of life, and bringing a blighting curse upon the church. Every kind of wickedness was charged upon some members of the church. The only encouragement I have for that church, is in the fact that there are some few *praying sisters* there, who weep over the desolations of Zion.

The church at — I also found in a very low and broken state. For about two years they had not enjoyed a season of communion. And though they had had *preaching* a considerable portion of the time, yet it was not always such as was calculated to do them any good. There were also other local difficulties in the church which palsied every nerve, and seemed to threaten its speedy ruin. But, through the blessing of God, I was able to get the disaffected parties together, and the difficulty was settled. Since that, there has been, and still is, a very interesting religious state of things in the church. And there has recently been ten or twelve cases of hopeful conversion. None have yet united with the church, though it is expected they will soon.

The church at —, I have merely made a passing visit. I found them in a wretched state; all settled down upon their lees, and fast asleep. For two or three years there have been hanging upon that church, with their withering curse, two individuals known to be guilty of lewdness, and two more habitual drunkards. Of course you will see that there is a perfect want of efficiency. The reason why I did not spend more time there, and try to cleanse the

church, is this. A minister, out of health, whose parents live there, came into the place to pass the winter with his friends, and was willing to preach for them through the winter one sermon every Sabbath. They accordingly made such an arrangement, and I gave up the ground. They are now destitute.

At — there is a very interesting state of things. The church is small, consisting of only about 35 communicants, but there has been through the winter a gradual revival in progress, which has resulted in the hopeful conversion of a considerable number, seven of whom have connected themselves with the Presbyterian church, and others are expected to when they have an opportunity. Some have also united with the Baptists and Methodists, and others perhaps will.

The church at — now remains to be reported, and I should rejoice had I more of an interesting character to report in respect to it. In this place I found about 75 communicants, or rather *church members*; for they could hardly be called *communicants*, as the sacrament had not been administered

among them for nearly four years. They were divided, and subdivided, and scattered, "like sheep without a shepherd." "Grievous wolves had entered in among them, not sparing the flock." There were old difficulties existing in the church, (family difficulties—natural "brothers going to law with brothers,") which had caused a very great division. And again the church had been distracted for several years by unsuccessful efforts to build a new house for worship, being divided in opinion with regard to location. The majority, however, one year ago, fixed on the spot, and began to build. The house is finishing this season. The disaffected part determined on having *another house*, and when I came here were making arrangements for its erection. This state of things just prepared the way for the reception of *any thing calling himself a minister*. And of course the "*grievous wolves*" were ready. Unitarians came in, "not sparing the flock;" and even a Unitarian *woman* came among them, preaching about, and leading captive *silly men*, among whom is a disaffected elder of this church.

Reports of Missionaries.

MISSOURI.

*From Rev. A. Jones, Deepwater,
S. W. Missouri.*

The people have manifested a disposition to attend meeting when the opportunity has offered, and recently I have been much encouraged to believe that there will be no serious objections to forming a respectable temperance society. Great anxiety is felt for a day school. Whenever I shall become established, by the assistance of my family, I shall open a Sunday school. I intend spending at least two thirds of my Sabbaths in this neighborhood the ensuing year. The other third I now expect to spend at Harmony, and the Double Branches. The people are quite desirous of your assistance, and I have encouraged them to believe

that I shall be enabled to spend much of my time among them. Much of my time, the winter past, has been necessarily spent in making preparation for removing. It is almost impossible, in this section of the country, to obtain hired help. I have been compelled to do that with my own hands, which I would have been glad to hire done. It has been a great source of trial to my own mind, that more of my time could not have been devoted to the all-important work of preaching the Gospel. Should my life and health be spared, my present prospect is, that the coming year may more exclusively be devoted to this purpose.

Now, beloved brother, permit me to beg of you to remember my lonely situation, surrounded by those who know not God, nor regard the knowledge of his name. May I ever be

enabled to feel that my dependence is on God, and that if any good is done through my feeble instrumentality, it will be done through his abounding grace. The news of revivals in the eastern churches has proved as a precious cordial to my soul. Eastern revivals, under God, are the hope of the West. When will those showers of blessings reach us in this dark valley? "Lord, thou knowest."

THE WAY OF PIONEERS.

Showing that aid is indispensable.

I commenced my labors here, not expecting to receive a commission from your Society. We had often heard that the pressure in the pecuniary concerns of the country had diminished your funds to such an extent, that we supposed aid would be out of the question. Yet I saw here was a field open, and I determined to enter it and do what I could. These churches were small and weak, and widely scattered; and the support given to a minister was small. Every thing was selling in the country at a high rate, when sold at all. With this prospect before me, I determined to live on as little as I could, and if the churches did not sustain me, to trust him who "feeds the young ravens when they cry." Under these circumstances, and others of this kind, more time was spent during the first quarter in making the best and cheapest provisions for my family that I could, than was desirable, or than would have been had I known that aid could be had from your Society. And beside all this, my family were so situated as to require my almost constant attention. One of my children was sick from September till the middle or last of February; much of the time her recovery was doubtful; thanks to a kind Providence, she is now in good health again. I could get no house to live in during the Winter—we had to crowd ourselves one month on one family, and another on another family, &c. The houses were all small; generally both families had to occupy

a single room—thus giving me no opportunity for study or preparation for the important work of preaching the Gospel. I have now built a small house which my family occupy, and I hope to be able to labor much more efficiently the remainder of the year.

WISCONSIN.

From a Missionary Report.

HARD TIMES.

We have no place for meeting except a small private house, and we can induce but very few to go except those who are much interested in meetings, and this number is small. Indeed, owing to "*hard times*," the number of inhabitants is considerably diminished. About one year ago there were six stores in operation; now there are but two. Every thing else has depreciated nearly in the same ratio. The place presents the appearance of a fair commencement of a village, almost deserted, houses half covered, frames half erected, &c. I believe nearly one half of the people in this region are destitute of meat; not a few families within the circle of my acquaintance are subsisting on potatoes and milk. Many during the past winter had nothing to eat for weeks in succession, but potatoes and salt, and several families, not far distant, and many, as I am informed, farther back in the country, subsisted for weeks on turnips alone. There is at present more suffering among the inhabitants for the want of food, than there ever has been at this season of the year before. There is no credit, and almost no current money. Labor will not procure money or provisions, except to a very limited extent. Under these circumstances, and many more of a similar nature, the people are disheartened. They do not build school-houses, &c., as they would under more favorable circumstances. If you could know the condition of the people, you would not wonder that the cry was very general, "What shall we eat?"

and it is difficult to divert their attention as much as I could wish.

The state of things above mentioned, must be, of course, but temporary. It has originated in the fact that the "pressure" occurred so speedily after the emigrants had arrived, and before the necessary crops could be made. Still, while the embarrassment continues, it must greatly hinder missionary operations.

MISSISSIPPI.

From Rev. J. Stratton, Shongolo, Mi.

In August, 1835, a Presbyterian church was organized at this place with fourteen members; two of these have since died. On the 15th of September, 1837, I attended a protracted meeting here with brother Newton. At that time eight members were added to the church, three on certificate, and five on examination. Since I have been at Shongolo, I have received an addition to the church of fourteen members, viz., on certificate, three; on profession, eleven. My congregation and church members live at considerable distance from each other, and for their accommodation I have three stations for preaching, one at Shongolo; and at two other places, about eight miles distant, I preach one Sabbath in each month. I have, however, much the same congregation at each place. Many of those who have horses attend most of my appointments. Those who have not horses regret the necessity that sometimes prevents their attending on the ministration of the word, and ordinances of the Gospel. These remarks apply to those who are considered constant attendants upon our preaching. There are others who are very careless and indifferent about hearing preaching, and perhaps have not heard a sermon for years, until lately. Some of this description have been induced to attend our appointments, and profess to be pleased. Last year there was a revival of religion in this vicinity, which accounts for my report being a little more favorable than is

usual from this part of the country. Through the goodness of God, our infant churches have been strengthened, increased and refreshed.

We have no Presbyterian church edifice in the vicinity where I am stationed. I get such places to preach in as I can, where all concerned will be best accommodated. We have taken measures for building a meeting-house, which I hope will be done this summer.

A community so newly settled as this, requires time before they can be brought to co-operate actively and efficiently in the benevolent institutions of the day. Clinton Presbytery has put itself in a position to co-operate as efficiently as it can with the A. H. M. Society. As an auxiliary we shall be able to do something this year, and more hereafter.

ILLINOIS.

From Rev. N. C. Clark, Elgin, Kane Co., Ill.

I regard this as a very interesting and important field of labor, and trust that my efforts have not been wholly in vain. Good attention is given to the means of grace. There have been, and are now, cases of seriousness, though the members of the church are very much occupied with worldly cares. We very much need a convenient place for worship: except in stormy weather the congregation is very much crowded.

Temperance.

Increasing interest, the Winter past, has been felt on the subject of temperance. A society has been formed of about a hundred members. The interest on this subject has not been confined to this neighborhood, but has been felt throughout the county. We have succeeded in forming a county temperance society. Agents were appointed to go into different parts of the county, to form, when practicable, local societies. By these means we have formed several new societies,

and some of great importance to the interests of our county. Since I commenced laboring here in September last, fifteen have been received to the church, five of them by profession. As many as ten or fifteen more are expected to unite soon. Beside the Congregational church here, to which I minister, there are Methodist and Baptist churches. We have, moreover, within the limits of the church, two Sabbath schools already in operation. We expect to have two or three more; in all, there will probably be sixty or seventy scholars.

One half of my time I labor at Charleston, eight miles from Elgin, where the people support me. I think, in a year or two, the people at each of these places will be able to support a minister the whole of the time.

CALL FOR CLERGYMEN.

A minister is very much needed at Geneva, the county seat. If one could be obtained, I think he would be supported there, and at a village or settlement about four miles from there. The people are very intelligent, and would need a very intelligent and active minister—indeed none others are needed in this country. We need this spring three ministers at least to labor in Kane county. I think one or two could get an entire support, and others could be supported in part. May the Lord of the harvest send laborers into this interesting and important part of the vineyard!

INDIANA.

From a Missionary Report.

OBSTACLES ARISING FROM INTemperance.

Perhaps no place at present presents more and greater obstacles than this. Intemperance prevails to an alarming extent. Hundreds, and perhaps thousands of barrels of intoxicating liquors, are vended and consumed here during

the year. This, together with the prevalence of infidel principles, and the mad spirit of worldly speculation, have cast a cloud over our Zion, and, in some measure, 'palsied the efforts which have been made for the conversion of sinners. During the past year, there have been seasons when many appeared to be deeply affected, and of these some have united with the churches of different denominations, which have been formed since the commencement of the year. The number of those who are hopefully converted, and remain with us, is not more than four or five.

The remedy.

At the commencement of this year we had a temperance pledge in circulation, on the plan of total abstinence from ardent spirits alone. To this we obtained about fifty subscribers. But this we found entirely inadequate to effect the end we had in view, namely, to prevent the forming a thirst for intoxicating liquors. Therefore, in November, the ministers of five different denominations met to consult on the best means for staying the progress of this wide-spread and overwhelming vice. It was resolved that each should preach on the subject of intemperance. We did it in course, three weeks elapsing between the sermons, and all denominations were invited to attend each lecture or sermon. Four of the five ministers who preached on the subject, fully advocated the principle of total abstinence from whatever can intoxicate. It is believed *much* good will be the result. Already the influence is extensively felt. Many of the most influential men are now lending their influence in its favor. Some of the young men who were in the daily habit of frequenting the tavern and grog-shop, are now seriously considering the matter, and some have already determined to abandon the use of liquors. We hope, in a few days, to form a society which shall live and grow till the monster, alcohol, shall cease to have influence over our happiness, and be expelled from our borders.

A BORDER COMMUNITY.

Notwithstanding many emigrants of a high character for intelligence and morals, have emigrated from the older settlements to the new; yet there are some border communities, a large proportion of whom appear to have fled from the restraints of religion and law, in the hope of indulging the passions of depraved hearts without the hindrance of public opinion. These, as fast as the Gospel, with its train of influences, follows after them, unless they are reformed, seek to escape still further into the territory of darkness. Our correspondent below has had experience of this kind of men.

I am not alone in the opinion that a change is taking place in the minds of reflecting men in my favor, and that the storm of opposition that has here been raised against me, by the enemies of religion, has in a measure spent its force. I have been told that some of the party who have been ready to cry out "away with him," are not backward to confess that my efforts in the cause of temperance, and my plain dealing in general, has been the great cause of rendering me unpopular with the mass of people. It does seem as though the disgusting lengths to which wickedness has been carried in this part of the country, must bring about a reaction before long. We have some decent men among us who despise the conduct of the many, but they are in the minority, and mostly feel unwilling to hazard the consequences of taking a decided stand. I have been informed, that recently a party of young men in — had a meeting, and danced entirely naked; such is the shameful length to which they feel at liberty to proceed in this new country. Still that class of persons are beginning to move off, and now and then a more decent family moves into the country. A case recently occurred which I hope may serve as an admonition to the intemperate. A man continued drinking till late on Saturday evening, went home and eat his supper, and the next morning was found dead in his bed.

At — I have no Sabbath school, because we have no persons willing

to take the trouble of conducting one. I am, however, hoping to be able to do something for the children before long. You will readily see how difficult it is for a Missionary, whose parish is a county, to do much in this way, unless he has a few active Christians to second his efforts and carry out his plans. I have never doubted that a few years would change the face of things here very much for the better, and if the Lord shall be pleased to grant us a revival of religion, the change will be great indeed.

A THANK-OFFERING FOR SPIRITUAL FAVORS.

From Rev. M. H. Wilder, Fairfield, Ind.

I have preached once in four weeks, with the consent of my church and congregation, four Sabbaths, at Sand-Creek, Decatur co. The Lord has given us twelve additions to the church. When they were received, I told the church, that they ought to show their gratitude to God for this display of his goodness, by a contribution for some benevolent object; and in a few minutes they raised \$23 for your Society, and also \$5 for the American Bible Society's foreign distribution.

OHIO.

RESULTS OF MISSIONARY LABOR.

Seven years have now passed away since my labors as a missionary of your Society commenced. In many respects they have been seven pleasant years to me. Though I have endured privations, struggled with difficulties, and have been called to drink of the cup of affliction, I have never regretted leaving the land of the Puritans, and casting in my lot among the dwellers in the Great Western Valley. My object in coming here, if I know my own heart, was to do good. That object I trust the Lord has enabled me

in some degree to accomplish. His smiles upon my labors have resulted in the hopeful conversion of a goodly number of precious and immortal souls. I have enjoyed the pleasure of admitting 160 to the church.

Your past appropriations to this congregation have been greatly blessed. It has been estimated that at least 200 souls in this place and in neighboring settlements, have been born again through the instrumentality of my labors. Four new churches in the new settlements have, in a good degree, been organized from lambs of the flock.

A PERMANENT MINISTRY—RIGHT VIEWS.

I have had frequent and pressing invitations to leave this field, and take the charge of older and better regulated congregations; but I look mainly to the regular and continued pastoral labors of the ministry for the triumph of Christianity; and if I can possibly be sustained in this field, and life be spared, I would rather not leave till I see this church, small and insufficient as it now is, able to sustain the ordinances of God's house, within its bounds.

The above extract shows the writer, who is a Missionary of the A. H. M. S., to possess sound views of the true interests of the church, and the right spirit of self-denial in promoting those interests. Ministers and congregations must learn to put up with some inconvenient and even unpleasant circumstances. No pastor is perfect; and churches may as well make up their minds to it first as last. On the other hand, there is no field of labor but has its trials and difficulties. In every community there are some wicked and unreasonable men; and in almost every church some false brethren, who embarrass the labors and grieve the heart of the servant of God. These evils are neither cured nor avoided by flight; they must be borne, and lived down. Faith, charity, and good works, and perseverance therein, are the only true remedies for such trials. We trust the example quoted above will find many to follow it.

MISSIONARY FRUITS.

From Rev. S. W. Rose, Homer, Licking co., O.

The attendance on the ministrations of the sanctuary has been good, and gradually increasing in numbers and interest. I have lately added another to my places of preaching, where I expect to form a church should I continue it. We have now a prospect of an addition of seven or eight to the number of our church members, on profession, some of whom I have no doubt will be important helps in the increase of our strength and efficiency.

The past half year has been rather signalized by the advance of the temperance cause, than any other one thing. The old society, formed auxiliary to the Am. T. S., numbered in all a little more than two hundred. A society formed in January last, under the pledge of total abstinence from all intoxicating drinks, now amounts to two hundred and twenty-five or thirty; and another society is projected in the Bennington church, consisting of twenty or thirty members, which are soon to be organized, and will no doubt double their numbers soon. The two Sabbath schools that have been kept up have generally flourished. They are now doing well. Our maternal association has exerted a very good influence, and is now promising well. I cannot but feel that our prospects are on the whole quite encouraging, although I have been sometimes disappointed in not seeing so immediate results from labor as I had hoped.

From Rev. B. Woodbury, Plain, Wood Co., O.

Our church has a little more than doubled during the last year, having received into its communion twenty-three—six by letter, and seventeen by profession. Our small Sabbath school has been augmented by the addition of two branches, one containing about thirty, the other twenty-four pupils, making in all about seventy. We

have in the S. S. library about 100 volumes, great and small. We have had in operation two Bible classes.

CANADA.

From a Missionary on the Frontier.

ARDENT SPIRIT AND THE SPIRIT OF WAR.

The cause of temperance has declined here the Winter past. It has been owing to what is called patriotism. The spirit of *war* and *ardent* spirit, are nearly connected in this place, there being much more liquor used here than formerly.

Another writes :

The disturbances in this province, which have called out the greater part of our people as riflemen, &c., have had a bad influence on religious feeling. The trainings, the movement of the troops from place to place, have had a bad influence on the temperance cause.

Another, speaking of the disastrous effects of the disturbances in Canada during the last winter, makes the following statements, which should make all Christians more and more desirous to spread that Gospel which will cause wars to cease even to the ends of the earth.

At the beginning of the year my prospects were bright and cheering; my congregation was large, and very attentive; many were anxiously inquiring what they must do to be saved, and others were indulging a hope in the mercy of God, through the blood of Jesus Christ; twelve stood proposed for admission into the church, and the Bible class and Sabbath school were both prosperous. But, alas, these cheering prospects have been beclouded. Civil war and bloodshed have visited us in an appalling manner. At the commencement of our troubles, our place of worship was taken from us by the authorities and converted into a barrack for soldiers. In consequence of this my congrega-

tions were scattered; our Sabbath school and Bible class have been broken up; intemperance, profaneness, and the desecration of the Sabbath, have swept over the community like a mighty torrent; society has likewise been greatly broken up; many have fled into the United States, and those who still remain are very much divided on the questions at issue; the father is against the son, and brother against brother. I could say much more upon this painful state of things, but I forbear. All things shall work together for good to them that love God.

*From Rev. J. Robertson, Sherbrooke,
L. C.*

During the last six months I have regularly preached, once at Lennoxville, and twice at Sherbrooke, every Sabbath, together with occasional sermons through the town, as opportunities presented themselves. The attendance is still gradually increasing, except when the state of the weather, and the roads, have prevented the people from getting out. There appears to be a growing love for the Gospel. Several families now attend regularly, who were formerly in the habit of neglecting public worship. I hope several persons are truly impressed with the necessity and importance of salvation. Four persons have been added to the church since I wrote you last; two by letter, and two by profession. Others are proposed for admission, but we consider it necessary to exercise caution, lest we build with hay, wood, and stubble, which will not stand the fire. We have now got into our new meeting-house at Sherbrooke. It is plain, but neat and convenient. It will contain about 300, including the singers' gallery. Our Sunday school is on the increase. The cause of temperance is gaining ground, and drunkards and rum-sellers are becoming ashamed of their conduct. The church have renewed their application for aid another year. I do not believe that they can possibly set forward without assistance to the

same amount as formerly. I think no candid person, who compares the present state of feeling in this place, and the disposition to attend public

worship with what they were when I came here two years ago, will say that your liberality has been lost.

Auxiliary Societies and Agencies.

THE WESTERN AGENCY OF THE A. H. M. S. FOR THE STATE OF NEW-YORK.

THE "Western Agency," which is a board of inquiry and reference for the district embracing seventeen of the western counties of the state of New-York, has been re-appointed for the year commencing May, 1838, and is composed of the following gentlemen, viz:—

| | | |
|-----------------------------|------------------|---|
| H. DWIGHT, Esq., | <i>Chairman,</i> | Geneva. |
| Rev. M. P. SQUIER, | | do. |
| Rev. P. C. Hay, | | do. |
| HON. J. SUTHERLAND, LL. D., | | do. |
| Mr. A. B. HALL, | | do. |
| Mr. H. H. SEELYE, | | do. |
| Rev. J. RICHARDS, D. D. | | Auburn. |
| Rev. J. HOPKINS, | | do. |
| Rev. M. L. R. P. THOMPSON, | | Canandaigua. |
| WALTER HUBBEL, Esq., | | do. |
| Rev. TRYON EDWARDS, | | Rochester. |
| Mr. HARVEY ELY, | | do. |
| Mr. A. CHAMPION, | | do. |
| Rev. WM. L. STRONG, | | Vienna. |
| Mr. H. PRATT, | | Buffalo. |
| Rev. A. T. HOPKINS, | | do. |
| Rev. J. C. LORD, | | do. |
| Rev. JOHN A. MURRAY, | | Geneva, Corresponding Secretary, and Agent. |

* * Funds for the A. H. M. S. and applications from the above field, should be forwarded to the Agent at Geneva.

ANNUAL REPORT.

The board during the year have been called to mourn the loss of one of their number, who for several years has been associated with them in the discharge of the duties of the agency. The Hon. Samuel M. Hopkins, the profound lawyer, the upright judge, the conscientious Christian, the devoted friend of Home Missions, has rested from his labors in the midst of us. He needs not our eulogy. He came to his grave, like a shock of corn cometh in his season. His death is a public

loss. A great man has fallen in Israel. We are distressed for thee our brother; very pleasant hast thou been unto us. We sorrow that we shall see thy face no more; yet not as others who have no hope.

The step which the Executive Committee at New-York were obliged to take, near the commencement of our missionary year, in requesting the Missionaries not to send in their drafts on the treasury, as they could not be met, has affected the feeble churches on this agency in the following ways:

1. *Several churches have been obliged to give up their pastors.* We have occasionally received information like this from our Missionaries, "I have been obliged to ask a dismission from my people, in consequence of not receiving my missionary appropriation."

2. *Some churches have been unwilling to apply for aid, lest they might add to the embarrassments of the Society.* A letter received from a church in Steuben Co., enclosing \$8 for the A. H. M. S., says, "There are few in our church that can pay a dollar for Home Missions as has been proposed. Many of us have not a dollar at our command in the whole year. And knowing the embarrassments of the Missionary Society, we have been under the necessity of doing without preaching the greater part of the time, rather than solicit aid. We have had but 14 Sabbaths' preaching for a year and an half; and this we have been enabled to pay for ourselves." This feeling we should judge has been deep and wide spread, as the preceding year we granted 70 commissions, while during the year under review we have granted but 45. The preceding year 12 new fields were taken up; this year only 3. Our moral wastes have been left almost untouched. In these wastes we are told the morals of the people are becoming more loose, and the Sab-

bath more and more desecrated. A Missionary in Allegany county writes under date of March 30, 1838, "There are many in this county that seldom hear the Gospel preached. I have travelled through a number of the Western states, and think this and Cattaraugus Co. more destitute than the far West, in proportion to population. If some of the brethren who are going forth laden with the bread of life would turn their attention to this field, they might find hundreds of famishing sinners." The preceding year, 10 new meeting-houses were erected or their building commenced; but this year we have heard of but 3 that were building by the churches receiving aid; and the building of some of these has been suspended. A letter received during the year, after stating that the Missionary had been obliged to leave, in consequence of not receiving his missionary appropriation, adds, "And our meeting-house which we had commenced building is suspended." Such works do not ordinarily advance where there is no minister.

3. *The Missionaries in the service of the Society have been greatly embarrassed, and have been obliged to turn their attention, in a painful degree, to secular concerns.* Says one, in a letter to me, on receiving the request not to send in his draft, "I feel as much disconcerted as those who have failed for thousands; how to pay my debts, and support my family, I know not." Said another, in Chautauque co., "Much of my salary for 1836 remains unpaid, and I have received but little the present year; I am therefore deeply involved in debt. My health leads me to expect an early termination to my labors. I cannot but have anxiety to leave my family free from debt. May I be permitted to draw on the Society for the missionary aid now due me?" Another, in Erie Co., writes: "*Don't forget us longer*; my wife is going to the grave, and my expenses must, in consequence, be increased. A bill was presented to me, three months ago, of \$25, by her physician, not a dollar of which have I yet been able to pay; and to pay the hired help of my house, I had to dig potatoes from my garden, and carry them in a little wagon to

Buffalo, 18 miles, and peddle them from door to door. In this way I raised \$25." Another writes, whose people can only give him \$125 per annum, "that he tilled a small piece of ground, and raised his own vegetables, and obtained most of his own wood during the year, some on his back, and some with his horse, and that he was not able to take any periodical but the Home Missionary, which was sent him without charge." When the churches neglect to help the Missionaries who are struggling to build up the Redeemer's kingdom in places like the above, the iron of want enters their very soul.

4. *There have been fewer conversions and additions to our missionary churches than in some former years.* This is what would be expected from the diminished number of Missionaries, and from their embarrassed circumstances. The preceding year, 24 revivals were reported in our missionary churches on this field, and 883 additions, 615 of whom were on confession; but in this year only 9 revivals are reported in our missionary churches, and only 438 additions, 268 of them on confession. The troubles in Canada, which have strongly excited many parts of this field, have also had their influence in hindering revivals, and in diminishing the number of additions to our churches. Hopeful appearances, and even revivals, have been suddenly checked by the "border war."

"The Spirit, like a peaceful dove,
Flies from the realms of noise and strife."

When the churches shall contribute so generally and liberally for Home Missions, that Missionaries shall not be obliged "to leave the word of God, and serve tables," then as on a former occasion, it may be added, "And the word of God increased, and the number of disciples multiplied." Acts, 6:2-7.

5. *An unusual number of churches have made an effort to do without missionary aid, by sustaining the Gospel themselves.* We rejoice to have churches take this stand, when they have the ability to sustain the Gospel, and to, "quit themselves like men." But we do not think the great cause promoted by churches taking the stand,

when, in consequence, they have preaching only a part of the time; or when it is at the expense of their ministers, who do not realize the amount aimed to be raised, and are obliged soon after to leave; or when it is at the expense of the benevolent institutions of the day. We do not rejoice that some churches who have thought they would sustain the Gospel themselves, *have determined that they could do nothing for the benevolent institutions of the day, as all they could collect among themselves was needed for their minister.* Unless the church that adopts this course is a "peculiar people, zealous of good works," their minister will receive but a poor support the first year, and a worse support the second year; for "there is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty." It is a peculiar excellence of the A. H. M. S., that nearly as much as it gives to the struggling churches, is immediately paid back by these churches to the different benevolent societies; when, were it not for the encouragement given them by the H. M. Society, but a small part of what is now contributed by these churches, would be contributed to these societies, and but a few of the churches would have pastors.

Such have been the ways the feeble churches on the agency have been affected by the request the Executive Committee at New-York *were obliged* to make to the Missionaries of the Society. If requesting Missionaries not to send in their drafts to the treasury for want of means to meet them, had a similar influence throughout the United States, it might truly be said, a wave of moral desolation has rolled over the United States, and the Home Missionary cause has sustained an injury which it will require years to repair.

The receipts on this field have been \$10,685 57. In these receipts we have one donation of \$1,000, and one of \$500. Six churches, that in ordinary years, with little effort, would have contributed at least \$3,000, have not been visited during the year, and their donations have not been received. The receipts of this year are, notwith-

standing, an advance on those of former years.

The churches which have been sustained by the agency on this field during the twelve years of its operations, now contribute to this cause nearly enough to sustain all the feeble churches, which, within the same bounds, have applied for aid during the last year; so that it may be said that the feeble churches are sustained by those who a few years ago were aided by the Society.

The missionary operations of the year under review, show, in a new light, the importance of the A. H. M. S. Let it cease its operations, or let it be merely hindered in its onward course by the want of means to carry on its operations, and the cause of Home Missions, and of the Redeemer, suffers an irreparable injury. The waste places of Zion are suffered to increase in desolation and wildness. The feeble churches are left to pine without a preached Gospel. Ministers of the Gospel are oppressed and burdened with anxiety to know how they can subsist. Distress and want enter their homes, and to a painful degree they are compelled "to leave the word of God, and serve tables." As a consequence of this, there are not so many revivals in our little struggling churches; not so many hopefully converted and added to these churches; not so many raised up in them to preach the Gospel; and not so much done in them to carry forward the benevolent operations of the day. We are, therefore, prepared to say, that the A. H. M. S. **MUST BE SUSTAINED AT ALL EVENTS.** Neglect this cause, and our country will groan with prevailing and abounding wickedness; the feeble churches in our land will bleed; and the best interests of the world will be retarded. For, as the moral wastes of our land are built up, and our nation becomes truly converted, the cause of Christianity will advance in the earth. Neglect Home Missions, and the Foreign Mission cause will pause; the pious youth of our land will not have that encouragement to enter the ministry that they otherwise would have, and the Sun of Righteousness will enter a cloud that will soon shroud our land and

world in gloom. We feel thankful to God that he has taught us this lesson, although at so great an expense. Let it now be written, and "known and read of all men," that the A. H. M. S. MUST BE SUSTAINED AT ALL EVENTS.

The Board are of opinion, that the A. H. M. S. ought to be enabled to enlarge greatly its efforts. It is believed the effort might be advantageously made to double its operations. It is a question whether this cannot be done, although there is such a dearth of ministers. Let the best men in our country, the men of the most commanding and extensive influence, who have piety and zeal to engage in this work, be sustained over the *destitute churches* in large and important fields. We need the best men in our land, in regions where the Redeemer's cause has made but small progress, and where the little churches are almost crushed with the abounding wickedness and prevailing errors. Let men be selected with great care from the churches of our American Israel to take charge of one or more of these almost destitute counties; to rally, encourage, and give influence and respectability to the feeble churches in them, and a vast deal more, with the blessing of God, would be accomplished for Home Missions; and, probably, in the end, with less expense, although it would demand at first a great increase of funds. An effort like this would tend not a little to raise up the *men*; and with the blessing of him who says, "Open thy mouth wide and I will fill it," the men of suitable character, and in suitable numbers, will be found.

But can the means be raised to double the operations of the A. H. M. S.? We unhesitatingly answer, yes. Should every communicant who professedly favors this Society, contribute but \$1 per year, the necessary amount would be raised. Some single theatres in our large cities are yearly sustained by a larger sum than is now contributed by the Presbyterian and Congregational churches in the U. S. for the American Home Missionary Society. It is believed, that if a single day should be selected to take up a collection for this Society throughout the U. S. in all the churches who

favor the Society, and that each church then make an effort to raise at least \$1 for each communicant, that as large a sum might thus be raised in a day as is now raised throughout the year. The plan of setting apart a single day for a general, simultaneous effort was rather privately tried on this field in a number of the churches that the Secretary could not visit. He requested those churches to take up a collection for the A. H. M. S. on the first Sabbath in January. And although the request was sent principally to the feeble churches, and only to those who during the year had not forwarded their donations, yet still it is believed that several thousand dollars were subscribed on that day which will be ultimately realized to the Society. The experiment, it is thought, is in favor of its trial on a more extended scale.

It is believed the A. H. M. S. has that hold on the confidence and affection of the Christian community, that it will be sustained in all judicious attempts to increase its operations. As large a sum can probably be raised for this Society as for any other—not even excepting the American Board for Foreign Missions, if the necessity of raising so large a sum exist. Many would not be content to give merely *one dollar* a year to this cause. Many would yearly make themselves or friends Life Members, or Life Directors of the Society, by payment of \$30, or \$100. Many in the U. S. might be influenced to sustain a Home Missionary, by a yearly donation of \$100. And some others might be found who would give the Society at once \$1,500, and thus lay a foundation to have the Gospel preached in some feeble congregations for many generations, if not to the millenium. No man of wealth, who loves his Saviour, ought to think himself prepared to die, and appear before his Great Benefactor, without laying such a foundation. When Judge Hopkins was on his death bed, he made an arrangement to have the Gospel sustained a year in some feeble congregation. It was one of his last acts in behalf of a cause that lay near his heart, and whose interests he considered identified with the true interest of his country. Through his lib-

erality a feeble church enjoys the stated ministrations of the Gospel, and "thus being dead, he speaketh." A donation of \$1,500 to the Society at once, would enable the donor to do for many generations; what Judge Hopkins, by a donation of \$100, did for a single year. Are there not many in western New-York, and in the United States, who, by a donation of \$1,500, will lay a foundation to have the Gospel preached in some feeble church or churches to the latest generations?

In behalf of the Board,

JOHN A. MURRAY,

Secretary.

Geneva, May 1, 1838.

CENTRAL AGENCY OF THE A. H. M. S. IN
THE STATE OF NEW-YORK.

Mr. SAMUEL STOCKING, Utica.
JOHN BRADISH, Esq. do.
Rev. AMOS SAVAGE, do.
Rev. JOHN B. SHAW, do.
Rev. JOHN W. FOWLER, do.
Mr. EDWARD VERNON, do.
Mr. SYLVESTER AYLESWORTH, do.
Mr. SPENCER KELLOGG, do.
Rev. IRA PETTIBONE, New-York Mills.
Rev. MOSES CHASE, Clinton.
GERRITT SMITH, Esq., Peterborough.
Rev. ISRAEL BRAINERD, Verona.
Rev. MOSES GILLET, Rome.
Rev. DENNIS PLATT, Homer.
Rev. A. E. CAMPBELL, Cooperstown.
Rev. JOHN DELAMATER, Fairfield.
Rev. ABIJAH CRANE, Utica, Cor. Sec.
and Agent.

ANNUAL REPORT.

The year on whose verge we stand, and from the events of which we collect the materials for our present Report, will long be remembered. It was entered upon in view of the restless wave of commercial distress which was then careering through our large cities, prostrating alike the strong and weak, and threatening to derange and embarrass, if not to overwhelm, every department of human enterprise in our land. Confidence was failing; credit ceasing, business stopping. And while our compassions were yearning over our friends, and others, whose dissipated fortunes had left them helpless,

under crushing responsibilities, and our hearts were aching in view of the gloomy prospects of our feeble churches and poor Missionaries, the storm of ecclesiastical displeasure broke upon us from our highest court. Most of our churches were thrown out of fellowship as unworthy of an inheritance, a place or a name, in the "Household of Faith." Our *beloved Society*, also, which has sent out *half* of our ministers who are preaching the Gospel to the 5,000,000 in our western valley; which had broken the bread of life to more than 2,000 of our churches, and to which more than 1,500 churches were then looking for help, or were receiving help from it; this Society, with more Missionaries and churches then under its patronage than any other society in all Christendom, and which was called into being by the cries of the *neglected suffering portions of God's family*, which had always been "passed by on the other side;" this Society, which had expended \$600,000, doing the office of a neighbor to the perishing millions, and which had been blessed of God in bringing back from hopeless rebellion more than 30,000 souls to the obedience of faith, and the bosom of the church; *this society* was held up as a nuisance, and the churches called upon to withdraw their confidence and contributions from it!

With such prospects before us; with such embarrassments around us, and with the responsibilities that were upon us, we had no time to spend in murmuring or complaints, nor have we yet found time to begin. It was soothing to be *still* and think, "The Lord reigns." We did not doubt that all these things would work together for the good of our injured churches, and the increased prosperity of the missionary cause, if we would humble ourselves under the mighty hand of God, love him more fervently, and serve him more faithfully.

Our pecuniary prospects imposed the necessity of diminishing the number and amount of our pledges. We never before felt the pain of withholding from churches which asked and needed assistance. We have issued but 30 commissions, and have given pledges to the amount of only \$2,587 50,

since the commencement of the closing year. The number of Missionaries who have labored on this field the past year, including those who were previously commissioned, is 49, and the number of churches aided is 53. Though the amount of labor we report, as performed by our Missionaries, is but 32 years—considerably less than formerly; yet there has been more labor bestowed upon our feeble churches than during any previous year. Twelve of the churches we have aided, and some which we shall have to aid hereafter, by a special effort on their part, and special sacrifice on the part of their ministers, have sustained themselves a part, or the whole of the year. At least 8 years pastoral service has thus been secured, making the amount 40.

Much as we apprehended from the commercial embarrassment of our state, and the distracting influence of ecclesiastical censure, we have experienced no harm. And we feel called upon to render grateful acknowledgments to the God of Missions for the merciful disposition he has made of these portentous events. Instead of alienation of feeling from this blessed work, there has been an unusual development of mutual sympathy for the millions of our countrymen who are still unblessed with Christian ordinances, and an increased manifestation of confidence in the A. H. M. S., as the appropriate channel of sending relief. And instead of diminished funds, the receipts from our churches exceed those of any former year. Including a few of the eastern churches visited by the Cor. Sec., and an unusual number of others, which, on account of the pressing necessities of our western Missionaries, and the exhausted state of the parent treasury, sent their collections, amounting to \$1,400, directly to New-York, the income of our agency the past year has been more than \$5,000.

We are unable to say how much good has been done. We never attempt to describe the beneficial effects of giving the *Gospel of Christ* to any portion of mankind, without a consciousness of an utter incapacity for the work. Thousands of God's poor, we know, have been cheered and strength-

ened in their pilgrimage by the stated ordinances of Christ's house. Thousands of the unconverted have been taught their danger, and directed to their Saviour. The refreshing and regenerating influences of the Spirit of God have descended upon several of our little churches and congregations. Hundreds, who were last year dead in sin, now hope they are alive in Christ. Considerable accession has been made to the number and strength of some of our churches, and an increasing solicitude for a permanent ministry is more and more manifest. Our Missionaries, as a body, we believe, are prayerful, studious, self-denying, laborious men—men who can honestly say to their people, "We will very gladly spend, and be spent for you, though the more abundantly we love you the less we be loved." About five thousand times these brethren have preached that Gospel which is "the power of God unto salvation to every one that believeth." But who can gather from the thousands they have addressed, and hold out to human view the results of these labors? They have attended not less than 3,000 conferences and prayer-meetings, and they have made from 5,000 to 6,000 family visits, carrying the precious Gospel treasure into every neighborhood, and from house to house, commending it to all, rich and poor, young and old, living and dying; but the bearings and final issue of the influences upon the present and future generations, who but Omniscience can tell? They have portrayed from week to week the melting scenes of Calvary, and the fearful scenes of the judgment before the minds of 3,000 or 4,000 children and youth in Sabbath schools and Bible classes, and they have met from 400 to 500 times with a few of the choicest spirits, in their respective churches, at the different Monthly Concerts, to join in special prayer to God for his blessing on Sabbath schools and Bible classes—on the oppressed millions of our land—on those who do business on the great waters, and on the labors of the church for the conversion of the heathen world. We cannot doubt that some of these labors have been blessed, and some of these prayers have been heard by him whose

thoughts and ways are as much above ours as the heavens are above the earth. And the good he will secure to his church by these humble means, may

be "exceeding abundantly above all we can ask or think."

By order of the Board,
A. CRANE, Cor. Sec.

Utica, April 17, 1838.

Appointments by the Executive Committee of the A. H. M. S., from May 15th to June 15th, 1838.

Re-appointed.

Rev. Bowman Brown, destitute churches in Rensselaer co., N. Y.
Rev. G. N. Smith, Plainfield, Mich.
Rev. Jacob Tuttle, Jefferson, Franklin co., O.
Rev. P. L. de St. Croix, Highlands, Orange co., N. Y.
Rev. J. J. Jones, Welch ch., New-York city.
Rev. J. K. Moser, Carbondale, Pa.
Rev. Asa Johnson, Peru, Ind.
Rev. C. W. M'Pheeters, Union, Mo.
Rev. C. F. Prentice, North Fairfield, Ct.

Rev. Nathan Burton, Ridgebury, Ct.
Rev. Geo. Hall, North Fairfield, Ct.

Not in Commission last year.

Rev. Enoch R. Martin, Mount Vernon and Utica churches, Ind.
Rev. Matthew A. Fox, Sherman, Mich.
Rev. G. Crawford, Milwaukee, Wis. Ter.
Rev. T. B. Hurlbut, Edwardsville, Ill.
Rev. J. J. Miter, Knoxville, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from May 15th to June 15th, 1838.

NEW HAMPSHIRE—

Miss. Soc., viz. Derry Cong'l Ch., to constitute Rev. Pliny B. Day a L. M., 30 00

MASSACHUSETTS—

Missionary Society, viz., Calais, Me., Orthodox Ch., 25 00
Conway, legacy of Amos Bachelidor, 50 00
Essex North, Aux. Soc., 62 00
Franklin, 100 00
Hampden Co., H. M. S., 69 77
Newburyport, Ladies' Soc., 100 00
Pepperell, Ladies' H. M. Soc., 100 00
Geo. K. Budd, through N. Willis, 10 00
Cash, 221 81

CONNECTICUT—

Ellsworth, Cong'l Ch., by D. Gould, 12 00
Fairfield co., West. H. M. Soc., G. St. John, Tr., First Cong. Ch., Norwalk, 123 59
Middletown, Fem. H. M. Soc., of which \$30 is to const. Rev. Zebulon Crocker a L. M., 53 00
New Haven, East Dist., H. E. Hodges, Tr., 58 25
New London, friend of the Redeemer's cause, by E. Learned, Esq., 20 00
Newtown, Cong. ch., by Rev. N. M. Urmston, 7 50
Sharon, Cong'l Ch. and Soc. bal., by D. Gould, 5 75
Sherman, Cong'l Soc., by Mr. Mead, 31 05
Southbury, Cong'l Soc., to const. Rev. W. H. Whittemore a L. M., 35 00

NEW-YORK—

Cattskill, Orin Day, 250; C. L. Buck, 10; E. B. Day, 5, 265 00
Jamaica, L. I., Pr. Ch., Mon. Con. Coll., by Mr. Rider, 12 22
Moriches, Ch., 16; Rev. J. Monse, 9, 25 00
New-York City, viz., Bleeker st. Ch., mon. con. coll., by N. Wilbur, 494; E. A. Russell, 10, 14 94
Duane st. Ch., W. M. Halsted, 400; C. O. Halsted, 100, 500 00
Mercer st. Ch., mon. con. coll., by Mr. Nelson, 17, 34; W. Shaw, 20, 37 34
Second Avenue Ch., Wm. E. Dodge, 50; Mrs. Dodge, 5, 55 00

Osbornville, James Robertson, 10; E. P.

Robertson, 2, 12 00

Panama, Cong., by Rev. A. W. Gray, 25 00

Somers, Fem. Miss. Soc., Miss Turk, Tr., 7 00

Troy, V. W. Wickes, Esq., to const. his daughter, Miss Mary Wickes, a L. M.

30; Second Pr. Ch. H. M. Assoc., by C. Lyman, 19, 12, 49 12

Wadham's Mills, N. Y., Ch., 45; Rev. S. R. Woodruff, 4, 49 00

NEW-JERSEY—

South Orange, Pr. Ch., mon. con. coll., 5 64

PENNSYLVANIA—

Cannonsville, mon. con. coll., by J. Howland, 1 28

TENNESSEE—

Crooked Creek and Little River, by D. Wilson, 10 00

INDIANA—

Sand Creek, Ch., by Rev. M. H. Wilder, 23 00

Friend, 1 00

\$2207 26

K. TAYLOR, Treasurer.

Rev. John A. Murray, Agent of the Western Agency at Geneva, N. Y., acknowledges the receipt of the following sums, from May 1 to June 12, 1838.

Ashville, 5 00
Auburn, 1st Presb. Ch., 30 81
Burdette, Ladies, 5 55
Howard, 1st Ch., by Rev. Mr. Everett, 13 50
Kennedysville, by do., 21 50
Ovid, 60 00
Prattsburgh, by W. L. Porter 10; ladies, to const. Mrs. Susan Pratt a L. M., 35, 45 00
Rochester, J. Seymour, Esq., 100 00
Rushville, 40 00
Starkey, 3d Ch., 10 00
Union Springs, 11 00
West Bloomfield, by Rev. Mr. Beardsley, 5 00

\$347 56

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

CONVERSION OF A UNIVERSALIST.

"He that winneth souls is wise."

[Furnished by a Pastor.]

Mrs. C., when I came to this place, was an avowed Universalist; and in fact, one of the most prominent females among them; she was ready to combat any one who opposed that sentiment. When the effort was made to procure a library for the Sabbath school, I stated to the people, that the books were to be moral and religious, but not sectarian; and that the object was not sectarian, but to benefit the whole community. Mrs. C. took a decided interest in the object, I suppose to let us know that the Universalists had some public spirit as well as others; and for this supposition I have pretty good authority. She became a teacher, and her husband's brother, also an Universalist, the librarian. She read the books, and from that time attended meetings regularly. I soon discovered that she was not a listless hearer; but I rather avoided coming in contact with her, knowing that she was proud-spirited, and believing that she would not bear a direct presentation of the truth. After some two months or more, the superintendent of the Sabbath school proposed to her to have a Bible class in her neighborhood, and wished to know if she would attend. She said that she would, but she would not agree to take any part in it. Consequently, the object was given up, knowing that if she would not take a part in the class, very few, if any others would, as almost the en-

tire neighborhood were Universalists. But in the course of three or four weeks after this, she proposed of her own accord to the superintendent of the Sabbath school, to have a Bible class, and wished to know if he thought that I would be willing to attend. He accordingly informed me, and a class was commenced. I gave out as the lesson, the first chapter of Genesis. At the opening of the class I informed them that it was not my object to exhibit sectarian sentiments, but simply that we should study the Bible, unbiassed by any preconceived opinions; that in order to come at the truth, we must lay aside all prepossessions, and study the Bible, as though we had never seen it before; and that all were at perfect liberty to express their own opinions freely; that they need have no fears of offending me by offering views which they knew were different from mine, for any person might attack and overthrow my sentiments if they could; for if my views of truth could be overthrown by man, it would be a kindness rather than an injury to have it done; for if they could not stand before man, they certainly could not stand before God. I then observed, that if we were offended or alarmed when our sentiments were attacked, that it was evidence that we felt the weakness of our creed; and then illustrated the assertion by the following comparison. Suppose a man is living in an old shattered house, which the slightest shock might throw down, he would be instantly alarmed or offended, if his neighbors only in wanton sport, should seize it with their hands and begin to shake it. But if, on the

other hand, his house were firmly built of stone, they might shake until they were weary, and he would remain unmoved. Mrs. C. felt the force of this reasoning. I also observed, that if we really desire to come at the truth, we shall be willing to look at all sides of a question. That it was not enough to labor to prove our sentiments correct, but we must go over to the other side also, and labor to prove them erroneous.

These arguments appeared, as she afterwards informed me, to prepare her mind to study the Bible impartially.

The first objection which she started, was against the reality of the existence of the garden of Eden. She thought that the language was figurative. I immediately took up that side of the question, and endeavoured to prove it figurative; but the more we attempted to gather evidence that it was figurative, the less we found; and Mrs. C. seeing me so willing to take the side of the question against my own belief, became convinced that I was willing to give the subject an impartial examination, and felt, that in order to be honest with herself, she must do the same. She therefore requested the evidence in favor of the positive existence of the garden, which was given; and she was convinced that the garden of Eden, at the creation, had a real existence in this world. This was the commencement of a new era with Mrs. C. She went home impressed with the truth that it was not only necessary, but that honesty required, in order to establish truth, that we must candidly weigh the arguments which go to disprove, as well as those which prove a system. She then came to the conclusion, that she would be honest with herself, and, as she had labored much to prove the doctrine of universal salvation, she would now take the opposite ground, and see if it could be disproved. When she had once commenced this course, her universal principles soon fled, or were so scattered by the truths of revelation, that she could gather them no more.

She continued to attend the Bible class, but never started another objection.

This process, of course, was unknown to me; and as all her friends were Universalists, I felt that it was not best to intrude myself upon them; consequently I did not visit them. Not long after this, however, she invited me to call on them. I did so, but knowing her haughty spirit, I forbore to talk with her directly, as her mother was present, but endeavoured to keep the subject indirectly before the mind. When I left, I gave her an invitation to call on us. In a short time she did so, but in company with a relative, and although most of our conversation was of a religious nature; yet I could discover that she did not wish to have it direct, while others were present.

She then inquired if I made it my practice to visit the sick, and being answered in the affirmative, she informed me that one of her neighbors was quite low, and wished to know precisely when I would visit her. I was a little surprised at her being so particular, but informed her that I would do so on the coming Friday. I accordingly called at the time, and found Mrs. C. there; and when I conversed with the sick woman, Mrs. C. drew near, and listened with the most profound attention while I endeavored, in the plainest possible manner, to direct the sick woman to Christ.

When I left, as I was going directly by her house she observed that she would accompany me; and she soon manifested, that she had sought this opportunity to converse on the subject of religion, although she appeared to labor to conceal her convictions.

The next week, our protracted meeting commenced; and she attended constantly, from Sabbath until Wednesday night, at which time I gave an opportunity for those who desired the prayers of the people of God to manifest it by rising. She arose alone.

After the meeting for the evening had closed, she was asked, "why she arose?" and to conceal her feelings, she said that she did it "to try the efficacy of Christians' prayers." Knowing that she had done similar acts before, on purpose to deceive Christians, I hardly knew whether to consider her in earnest or not, and thought on the whole it was best to take no notice of

it. The next day she did not attend meeting, and a few days after, learning that she was sick: I called, and found her confined to her bed. She then, for the first time, threw off all reserve, and I had an opportunity of conversing plainly and faithfully with her on the state of her soul; but still she requested that I would "keep it entirely to myself." Knowing her peculiar disposition, and her situation—her friends all being Universalists—I thought it prudent to do so, but mentioned her case in a prayer meeting as a subject of prayer, in such a way as that the person should not be known. She was borne to the throne of grace, I trust, in earnest prayer. From that time to the present she has made the people of God her companions, has constantly attended our meetings, has avowed her renunciation of her former sentiments, and takes a deep interest in all the duties of Christianity, and although she has not yet made a public profession, I cannot but think her a child of God.

Of all the Universalists in the place, she would probably been thought the last one, who would embrace the religion of the Gospel.

It will be seen by this short sketch, that she has had in a measure to force her way alone, for her disposition was so well known, that Christians feared to converse with her. I give this statement, with the belief, that if it is given to the public, it may possibly suggest to some a course to be pursued with persons of similar character, which perhaps all have not thought of.

"REMEMBER THE SABBATH DAY, TO KEEP IT HOLY."

In religion, as in rhetoric, we may in general rightfully adopt the rule "*Nec Deus intersit nisi dignus vindice nodus*"—not to suppose Divine interference, except on occasions worthy of such distinction. Nevertheless there are times when the dispensations of Providence seem to be so accurately fitted to answer the purpose of *sanc-tions* of the law of God, that we cannot resist the conviction that the same

hand that wrote the statute, has interposed to vindicate its dignity, and to punish the transgressor. Perhaps there is no command of heaven which has thus received the testimony of Providence—blessing those who keep it, and blasting those who break it—oftener, or in a more striking manner, than that which charges us to "remember the Sabbath day to keep it holy." The "Pastor's Journal" has recorded several instances of this kind; I propose to add another.

Several years since, in the city of —, a pious lady lived opposite to a large manufactory where various kinds of machinery were constructed. The proprietor of the establishment was preparing a locomotive engine, to run on a rail-road which was shortly to be opened; and it was understood that several engines were to be exhibited on a given day, as candidates for the patronage of the rail-road company. In order to get his machine in readiness, his workmen were made to labor on the Sabbath. The lady referred to was detained on that day from the house of God. During the whole of the morning her ears were filled with the din of labor in the factory; engines were blowing, wheels were rumbling, cranks and hammers making their peculiar noises; in short every evidence was afforded that an unusual amount of work was done. Her soul overflowed with compassion for the persons thus engaged in profaning the holy Sabbath, and she was filled with the most solemn apprehensions that they would be made the subjects of the divine displeasure, visibly manifested. She went to the throne of grace, and poured out her soul before God. But this did not satisfy her feelings; she was convinced that she must in some way warn them to desist from trampling on the institutions of heaven. Accordingly, as it would have seemed indelicate to go in person, and might have provoked personal abuse, she determined to write a note. She did so. She commenced it with the fourth commandment, transcribed at length. She then proceeded to expostulate with the violators of God's holy day, and to remind them that nothing was to be gained by trespassing on the

rights of God; that God was able to arrest them in the midst of their sin; and that if they persisted in their course, they had reason to apprehend he would punish them in a signal manner. This note was sent to the factory; but yet the work went on, it is believed, until the engine was completed. The lady, finding her efforts of no avail, "went and told Jesus;" and conscious of having done her duty, referred the matter, with much grief of heart on account of those who broke God's law, to the righteous arbitrament of him who doeth all things well. A week afterward, that locomotive engine, with the manufacturer and his son, reached the place appointed for the trial of speed. Again it was the Sabbath day. Anxious to test the powers of their machine, they determined to make an experimental trip, preliminary to the public competition. They started, but some person unfriendly to their views, had laid sticks and other obstacles on the track. As they were approaching one of these, the engine was partially checked, and the son alluded to sprang off to snatch from before the wheels the piece of timber which lay in their way. In doing this he was caught by some portion of the works, fell under the engine, and was crushed to pieces! Thus was that machine which was finished on the Sabbath, and whose first trial of speed took place on the Sabbath, made the means of hurrying out of life one of the principal persons concerned in the sin; and of carrying agony and mourning into the bosoms of a large family of relatives.

It may be said, that we cannot suppose God to have interposed on this occasion, when so many, every week, break his law and yet escape his vengeance in this world. To this it may be replied, that there is reason to think there was, in the case recited, a peculiar hardihood in persisting after solemn and affectionate warnings; and therefore the offence may have been so aggravated as to call for a special display of the disapprobation of God.

MY HOUR OF TRIAL.

When I was looking forward to the

sacred office, there were few to lend a helping hand. It was through doubts and darkness that I groped my trembling way. After a few months' study, under favorable circumstances, I felt committed to the church and to God, to spend my life as a minister of the Gospel. No sooner was this point fixed, than all outward circumstances made against me. One after another, my resources were cut off, and I was compelled to intermit my studies, and resort to labor as a means of immediate support. How dark and trying those days were, none can know who have not seen their dearest objects wither before their eyes, and feel long cherished hopes expire in their breasts. Nothing but the grace of God upheld me in that time of sorrow. But there was one hour darker than all others. My father, who was a pious man, and warmly seconded my desires to enter the ministry, came to see me on one cold, dreary Winter's day, to sympathize with me. From the leanness of his poor purse—(though from the fullness of a father's heart)—he drew forth a dollar bill, it was his last; but he gave it to me. We sat, and talked and tried to comfort each other under our common griefs. Presently I missed my money. We made diligent and thorough search, but it was no where to be found. At length I cast my eye upon the stove, over which we had sat hovering, and there, just under the edge of the door, was a small corner of the bill yet unconsumed, remaining to tell me what had become of the remainder. This little drop of trouble caused my cup, which was brimming before, to run over. It seemed as if Providence was against me; and O the agony of spirit which I endured! until humbled and submissive, I lay down like a weaned child, at the foot of the throne. That was *my hour of trial*; then first I learned the sweet uses of adversity. From this day do I look back to that distant moment, and feel that then I was taught both how to bear my own, and pity other's wo. And I believe most firmly, that Heaven kindly brings us into such straits and darkness for the purpose of maturing our graces and fitting us the better for its service.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be sent? . . . *Rom.* x. 15.

Vol. XI.

AUGUST, 1838.

No. 4.

Prayer for the Missionaries.

OUR missionary brethren not unfrequently close their communications with a simple, yet often heart touching request to be remembered in the *prayers* of those who sustain them in their fields of labor.

They look for greater blessings to descend upon themselves and upon those to whom they minister, through the prevalency of the effectual, fervent prayer, than it is possible for earthly bounty to bestow. It is pleasing to see them thus panting after spiritual good—keeping in view the great end of their ministry—throwing themselves upon the bosom of the church, to be borne up in the arms of her faith to the mercy seat for a Father's richest blessing.

And shall they look and plead for this remembrance at the throne of grace in vain? Will those who have cheerfully contributed for the supply of their temporal wants, be unmindful of their spiritual? Will they account it a hard service, to intercede for them continually in the presence of Him with whom is the residue of the Spirit? Or will they rather say, for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth?

The *condition* of the Missionary, presents him before us as a meet subject for our most important prayers. He has heard the cries of the needy and his heart has been touched with compassion. He has left behind him the delights of cultivated society, and hastened to proclaim Christ and him crucified to the perishing. He is far, perhaps, from any

Christian brother with whom he can take counsel, and to whom he can unburthen his soul. In the feeble and scattered condition of his little flock, and in the immorality and irreligion that reign around it, there is every thing to dishearten. His temporal necessities too, are but illy supplied. Give us this day our daily bread—the supplication that passes with so little emphasis the lips of others, to him is full of import. He feels his need of Christian sympathy and Christian countenance. He feels his need of the presence of Him who has all power in heaven and on earth. And to him it is a delightful thought, that there are those who love the kingdom of his Redeemer, bending in humble supplication before Heaven in his behalf—praying that God would be with him and bless him—make him a faithful and successful minister of the New Testament, and give him the blessedness of turning many unto righteousness.

In accomplishing his appropriate *work* too, the Missionary needs the prayers of God's people. How utterly impossible is it for him to fulfil the end of his mission, without the constant presence of God and the special manifestations of his power. He can preach the word, but God only can subdue the heart. He can wear away his life in sacrifices and toil, but if the Spirit be not poured and from on high, every where around him there will be one unbroken scene of moral desolation—no shaking will be heard among the bones, and there will be no resurrection to life immortal.

He is living and laboring too, not for the

present generation only. He is laying foundations for all coming time. How much does he need that wisdom which is from above, that the plans which he forms, the institutions which he establishes, the many trains of moral causes which he sets in motion, may pour their blessings upon unnumbered multitudes, long after he shall be gathered to his fathers.

There is great *encouragement* too, to pray for the Missionary. The work in which he is engaged is peculiarly pleasing in the sight of Heaven. To seek and to save them that were lost—to preach the Gospel to the poor—to open the prison doors to them that were bound, and to make the desert and the solitary place glad, was the work in which the Redeemer of men specially delighted. And those who go forth in his name, for the accomplishment of objects so dear to his heart, may look up to him with confidence for the seal of his approbation; and those who plead with Heaven for the Missionary's success, may be sure that he who loves Zion infinitely better than they do, is far more ready to answer their requests, than they are to prefer them.

God has heard the voices that have invoked blessings upon missionary labors the past year—he has given the witness of his Spirit, and multitudes have felt the transforming influence of his saving power. And we believe him to be now saying to all who love the cause of Missions, Giving doth not impoverish me, nor withholding enrich me. Bring ye all the tithes into the store house, and prove me therewith, if I will not open the windows of Heaven and pour you out a blessing, till there shall not be room enough to receive it.

Let believing and importunate prayer be offered continually by all who love our Lord Jesus Christ, in behalf of the Missionaries of the Cross—let the sanctuary, the conference room, the family altar, the closet—all testify to Heaven, that this cause is engraven upon the hearts of the saints, and soon shall the desert rejoice and the wilderness blossom as the rose.

Christian reader, will *you* bless the cause of Missions, not only by your contributions, but by your *prayers*?

Reports of Missionaries.

MISSOURI.

From Rev. G. C. Wood, Paris, Mo.

GOD GIVETH THE INCREASE.

In taking a retrospect of my last quarter, I can see but little that has been accomplished; although I have been enabled to meet every appointment, and have always had large and attentive audiences. The first week in April the Presbytery of St. Charles met in my church; and the meeting was well attended by ministers and laymen. We had been looking forward to this meeting with a good deal of interest, hoping to have a season of refreshing. We had much precious truth disseminated among us, in the progress of the meeting, but from some cause, known best to Him who searchest men's hearts and holds the blessing in his hand, the season passed by without any signal display of his pre-

sence. I had, previous to this meeting, in company with one of my elders, visited every member of our church, and thought, from the apparent state of feeling in the church, that we were in some measure, at least, prepared for a blessing. But the result has taught us, that as poor, dependant, self-deceived creatures, we should get in the dust before God, plead guilty, and beg for mercy.

"Cursed be the man that trusteth in man and maketh flesh his arm." "Not by might, nor by power, but by my *Spirit*, saith the Lord of Hosts." "Neither is he that planteth any thing, neither he that watereth; but God, that giveth the increase."

From Rev. N. B. Dodge, Little Osage, Mo.

We have been greatly blessed, in

point of health and general prosperity in our temporal concerns, in this section of country; for which we have been too unmindful of the source from whence they flow. But the Lord is faithful and has chastised us with the rod of affliction, which, I pray God, may have its desired effect, especially upon those of us who are more immediately touched by the finger of God.

TROUBLE WITH THE INDIANS.

We have had some serious difficulty with a band of the Osage Indians of late. They have been in the habit of killing stock, and stealing horses, for a long time, and not having any other means at hand, the inhabitants have frequently gone in small bodies to their encampments, and ordered them away; and they would generally withdraw without any further difficulty. But on the 10th of last month, it was found that they had been killing hogs in the neighborhood, and they were followed by thirteen of our citizens to their encampments, where six lodges were found, in a position apparently chosen for defence. But our men had no expectation of any such thing, and of course rode directly up to the lodges, to inquire for the hog thief. The leader of the band came forward, and they inquired of him for the man who had killed the hogs. He soon became exasperated—declared he would *kill* the interpreter, and went to loading his gun. He was told to stop loading his gun. But he persisted in declaring that he would kill the interpreter. He was repeatedly told to stop, or the most serious consequences must ensue. But he finished loading his gun, and as he began to raise it, two rifles were discharged by our party, the contents of which brought him to the ground. Several guns were then discharged from both sides, by which, it is said, that two Indians were killed and another badly wounded; and on our side, two of my sons were wounded, one of whom, after experiencing great distress for about thirteen days, expired in death. The other, we trust, is in a fair way to recover.

Thus you see we are brought into trials. May we have your prayers

that they may work for us the peaceable fruits of righteousness. My son has left a young widow with two children, one of whom has been born since his decease, to mourn his early departure. He is cut down in the prime of life and usefulness, both in the church and in society at large. But the Lord hath done it, and we must submit.

GRATITUDE FOR ASSISTANCE.

We are bound to be very thankful to the American Home Missionary Society, for the assistance granted to this church and vicinity; and although little seems to have been done, yet we hope you will not be discouraged from still continuing your aid. We are small and feeble at present, but we consider our position a very important one. Our population is fast increasing. Some from your great city, and some from the land of the pilgrims, are already here seeking a home. The country will soon be filled with inhabitants. How important then, that suitable efforts should now be made to lay the foundations right, upon which institutions may be built, for the future and eternal benefit of all after generations.

ILLINOIS.

From Rev. N. C. Clarke, Kane Co., Ill.

LABORERS WANTED.

In this county, there are probably between six and eight thousand inhabitants, and there are only two Presbyterian ministers—brother Colton and myself. We very much need fellow-laborers. We have, each of us, the charge of two churches. Others might be formed. There are, at least, needed three additional ministers for this county.

The county north of this—McHenry, has no Presbyterian minister.—Two or three churches could be formed in that county, if ministers could be found to take the charge of them.

There is a very large and interesting settlement, called Virginia Settlement, near Chrystal Lake, where

our Presbytery has been requested to form a church. A church will soon be formed there. They need a minister, and probably can nearly, if not quite, sustain one.

There are a great many inhabitants between this and Rock River, and no minister, of our denomination. The distance between Fox River and Rock, is from 50 to 70 miles. In all that region, which is, for a new country, thickly settled, there is no Presbyterian minister.

I know of no Presbyterian minister in Wisconsin Territory, except on Lake Michigan. Yet the country is settling very rapidly. There are several settlements, where they wish for the labors of ministers, and could do considerable toward sustaining them.

Why are these regions of destitution and thousands more like them, unvisited by the heralds of salvation? Is it because these heralds are so few? Is it because none of them are unemployed?—none of them seeking employment? Is it because they are not working men—not willing to throw themselves into the fore-front of the battle and bear the heat and burden of the day? Is it because the Church does not do her duty, in providing for the support of the laborers in the wilderness? Is it because God is in judgment permitting the missionary spirit to decline, that he may ere long take the kingdom of heaven from us and give it unto those that will bring forth the fruits of it? Reader, if you will ponder this inquiry, we think you will perceive strong motives for prayer to the great Lord of the harvest, that he would send forth laborers into his harvest.

INDIANA.

From Rev. Solomon Kittredge, Bedford, Lawrence Co., Ia.

ENCOURAGEMENT.

The cause of truth, within the bounds of this church, is evidently gaining ground. Meetings are better attended; and there has been more or less seriousness, during the whole of

the past year, which still continues. I think my prospects of usefulness here are gradually brightening.

Besides laboring regularly among my own people, I have occasionally preached to some of the destitute churches around me. During the year, I have spent two Sabbaths, besides several week-days, preaching to the Oak Ridge church and congregation; and I hope not without some success. Two individuals there have been hopefully converted within a few months, and some united with the church. Thus the Lord is giving us some evidence, that he has not utterly forsaken these little churches in the wilderness.

From Rev. James N. Shields, Bainbridge, Putnam Co., Ia.

AFFLICTION.

In the mysterious providence of God, brother Bell—a ruling elder in my little Pleasant Hill church—and his companion, were, not long since, removed from the church of God below, we trust, to the church of God above, without a moment's warning. Their loss is deeply felt by the little, feeble church. Brother Bell was an active Christian, and his name will long remain dear in the memory of surviving friends.

MERCY DROPS.

We have had two sacramental meetings in my Poplar Spring church, since my last report; one in January, which was a blessed meeting. The hearts of God's people were refreshed from on high, and the season will long be remembered with delight by the friends of Zion in this region. The other was on last Sabbath. And although we had not, on this occasion, so great an excitement as we have frequently had in this church, yet we bless God, that we were not left without evident tokens of the divine presence. It was a time, we trust, of ardent prayer and holy communion with God. Three or four have been

added to the church, and others we know are deeply awakened and anxious on the subject of religion.

Thanks be to God for these mercy drops. May my life be spent in admiring the riches of that grace that brings salvation to man.

OHIO.

From the Report of a Missionary.

THE SABBATH SCHOOL THE NURSERY OF
THE CHURCH.

Our Sabbath school is well attended, and excites an increasing interest among the people of our township. The prospect at present is, that the church must, through this institution, rear up its own members. The adult population, owing to a variety of causes, forbid the pleasing hope of their becoming the worthy members of the church of Christ. Universalism is doing infinite mischief here. It operates like an opiate to the conscience. Where its influence is felt to a considerable degree, the Sabbath is profaned, the house of God is neglected, and all the dread realities of a future retribution, are matters of neglect, derision and contempt. Many of our oldest and most influential citizens are of this cast; our justices of the peace, school committees, &c. What a prospect! you are ready to exclaim. But it is truly so. So we found this township and vicinity; so it still remains, with the exception that the means are in operation to secure to the service of God, as we hope, at least a portion of the rising generation.

Emigrating from a region where revivals were common and powerful, and where the most hopeless were often, by the grace of God, made the happy subjects of divine mercy, I was wont to conclude that I might look for similar effects, under the same truths, in this country. But, without limiting either the power or grace of God, I believe that *entirely wrong religious education* lies at the bottom of the difference. The profligate at the East

and the apparently hopeless, have been, in most cases, *correctly instructed* in the great principles of religion. *Here*, the same class, and almost *every* class, have to *unlearn* what they have learned *wrong*, which is not very common any where, and to learn things right, which they will not do, unless brought under the influence of the Sabbath and the sanctuary. I know that God is able to exceed our most sanguine expectations on this subject; but will it not be going out of his ordinary course of operations? Can we hope for large accessions to the church, until our Sabbath school instructions shall have ripened in the minds of the children and youth of this congregation, and they are thus prepared to bring forth fruit to the glory of God.

*From Rev. Benjamin Woodbury,
Plain, Wood Co., O.*

MISSIONARY EXCURSION.

I have just returned from a week's tour up the Maumee, starting on Monday and returning on Saturday. The extreme points of ministerial labor being Brunensburgh and Providence. I preached seven times to very good congregations—visited many families, distributing tracts and books without price, and finding much interest in the minds of many on the subject of religion. I formed two Sabbath schools, engaging teachers and others to sustain them, and leaving them a few books for a library to begin with, giving the children a talk when I could.

I reached Providence on Monday noon, 12 miles from this, having swum my horse across the Maumee 20 miles above Perrysburg, riding myself in a little boat. This place is quite new, though somewhat a town—a thoroughfare. I told the landlord that I should be glad to *preach* to them on my return, Friday, 6 P. M., if a place could be furnished. He very politely went with me to a stage proprietor, who very pleasantly granted his room. On my return, I hastened through the rain to reach the place, and in crossing a

ravine, swollen by the rapid rise of waters, my horse dropped a foot through some logs, plunged and threw me, head first, into the water. Some canalers came to my relief—pried out my horse's foot, and we both came safe to land, completely drenched. I went on—turned my shirt over the other side out—dried a collar on my arm, and arrived half an hour after the time—put my horse at the tavern and went to the room, which was nicely fitted up, but no audience. I sat a few minutes, and informed the good people of the house, that the meeting would be at candle-light. I then went to both taverns, and gave notice of the meeting—engaged some friends from Defiance to aid in getting the people out. The room was well filled, besides a solid body at the door. The text was, "Without holiness no man shall see the Lord;" and I said, at the close, I will come again in three weeks, if a room can be had. A gentleman arose and said, a room, he doubted not, could be furnished.

I have been thus particular, because this is the first *established* meeting in the place, if this was not the first preaching ever had there. I shall try to hold on there, if God permit. And so, I trust, will all the destitute places of our country be possessed by the institutions of our holy religion, and by the friends of that cause which is ordained to prosper.

PENNSYLVANIA.

From a Missionary among Germans.

The population of this place is mostly German, and some cannot understand the English sufficiently to be benefitted by the preaching of the word. They are also very generally members of the German Reformed and Lutheran churches, and, to some extent, prejudiced against the English and Presbyterian worship. Indeed, some have been violently opposed to the formation and progress of our society, and the little church has been obliged to walk through some trial, though, at the present time, none is

openly shown, and we receive contributions for the support of Presbyterian worship from members of the German churches, who are favorable to evangelical religion.

God is visiting the German churches, in a very few instances, around us, and I by no means despair of having the "Spirit poured out from on high" on this barren spot. Indeed, this is, to some degree, my expectation. I know there is no salvation without the "Holy Ghost sent down from heaven," and our hope is, that he will thus work by the feeble words spoken, and the means used by his people in this place. In visiting, I find some little circumstances pleasant and encouraging. I feel satisfied in laboring here, and am somewhat sanguine that my future labors, under God, may be more effectual, owing to my better acquaintance with the people and the community.

*From Rev. John H. Bernheim,
Elizabethtown, Pa.*

On the 18th of March, after five months' instruction and prayer, 13 individuals were taken into the membership of the church.

On the same day I was called to see an old man of seventy-six years, who had been confined to his bed by illness. He expressed his ardent desire to be baptized. After I had conversed awhile with him, and found him to be truly penitent, I baptized him in the name of the triune God. The next day he departed this life, full of faith in his Redeemer.

On the 27th of April I attended the burial of an aged mother, who had been confined to her bed for many months, by a painful and lingering disease. I visited her frequently, but found her very self-righteous. But one day, as I called upon her, she received me with tears of joy, and exclaimed, that last night she hoped she had received grace, and the crown of justification. We praised God for his great love towards sinners.

Last Sunday, after preaching, the Lord's death was celebrated in the holy supper, by 73 of his followers. It was

a solemn occasion, indeed. The temple was filled, and the promise realized: "Behold, I am with you even to the end of the world."

NEW-YORK.

From Rev. Wm. Waith, Napoli, N. Y.

SEASON OF REFRESHING.

First, I bless and praise the great Head of the church, for what he is doing here through my feeble instrumentality. Our little sanctuary is crowded every Sabbath with solemn and attentive hearers, and increasingly so, from week to week. Four were added to the church by letter in October—four by profession, in January—six more were examined yesterday for admission at our next communion season. There is a great number who are still under deep convictions, inquiring what they shall do to be saved. One or two others have professed a hope in Christ within a few days, but too late to be examined.

There has been no special effort made beyond the stated preaching of the word on the Sabbath, except that occasionally I have preached in the week in different neighborhoods—sometimes two or three evenings in a week. These evening meetings are generally crowded; and if my poor broken body could sustain the labor, I could have large congregations every evening in the week—such a thirst appears for the hearing of the word of life.

PASTORAL VISITATION.

But my chief attention has been directed to visiting from house to house. I have generally devoted the first three days of the week to visiting. Thursday is devoted to receiving visits at home from those who wish to converse on religious subjects; the remaining two days are set apart for study. Thus I aim to visit every family in my parish at least once in two months, and some oftener, as I firmly believe that in this way the word is brought home to the

conscience most powerfully, as well as a spirit of piety kept up in the hearts of Christians. It also draws the cords of love closer between minister and people. I have also distributed the American Tract Society's volumes pretty freely through my vicinity, and they are blessed heralds of mercy, I trust, to many. Our Sabbath school and Bible class keep up their interest; upwards of one hundred are engaged every Sabbath in studying the blessed word of God, and I think there appears considerable solemnity on the minds of several members of the Sabbath school.

From Rev. J. M'Gregor, Morristown, N. Y.

CHURCH ERECTED.

My labors at this place have been continued for the last quarter as formerly. The attendance on the public ministrations of the Sabbath is greater than in former periods, in consequence, partly, of the increased facilities we enjoy for public meeting, and I think also, from a more general desire to hear the word. Our people have just finished a neat and comfortable meeting-house, in which we now assemble, and which adds greatly to the outward prosperity at least, of the congregation. This has been a considerable time in progress, and once fears were entertained that it would not soon be finished. But these fears have proved groundless; and by the good hand of God upon us it is done. Our Sabbath school is well attended, and there is reason to believe is productive of much good. Serious impressions are cherished, and in a few instances at least, hopes are entertained of being renewed by the Spirit of God.

Aid become effectual.

I think our people at Morristown will not require foreign assistance to support the Gospel after the termination of this year in July. The assistance derived from your Society heretofore has much helped them, and I trust gratitude to God for the benefit,

will induce them as the Lord prospers, to give the means to send the Gospel to others.

Thus, every year, the A. H. M. S. is honored of God, in placing one after another of the churches in a condition to sustain itself and to help others. Who can estimate the advantages derived from a single case of this kind—from the house of God erected, and serving as a rallying point for the religious feeling of the community, around which the associations of childhood may cluster—from the permanent ministry—the hallowed instructions returning with every Sabbath—the Sabbath school and Bible class? Who can measure the advantages secured to our land by the aggregate of such cases of successful aid?

From Rev. Felix Kyte, Lumberland, N. Y.

PRAYER ANSWERED.

It gives me pleasure to inform you that of late God has been, and I trust is now, in the midst of us, convincing and converting souls. The prayers of our beloved sisters in their own social circle, have found their way to the ears of the Lord of Sabaoth. He has answered and given us a refreshing season. Several of our dear youth belonging to the Sabbath school, together with the instructor of our district school in advanced life, and some others, have, we trust, been the subjects of renewing grace, and others are still inquiring what they shall do to be saved.

From Rev. Geo. Freeman, Perrinton, N. Y.

CHURCH CONFERENCES.

We have had some church Conferences, which have been very interesting meetings; and the season preparatory to the last communion was to the church and myself one of very deep interest. I preached in the morning, and the afternoon was spent in prayer

and singing, hearing the report of some visiting committees previously appointed, and in free conversation upon the state of religion in the soul of each member present, so far as they chose to tell us of their religious feelings. It was to me a season of refreshing, and I trust to most, if not all, present. Many have said, that they have never attended a meeting of this church in which there was so much harmony of feeling manifested, and I do not recollect of meeting a church under more pleasant circumstances for ten years past.

From the Report of a Missionary.

A HARD FIELD.

It was with much fear and trembling, that I entered this field as your Missionary; both on account of my feeble health and because I knew it was called a *hard place*. As it respects my own person, I have experienced much of the goodness—the abounding grace of God, since I have been here. But I see no prospect that I shall succeed in persuading but a small portion of this population to attend on the instructions of the sanctuary. The fact is, infidelity in its most demoralizing and destructive forms prevails here.

Since our Sabbath school closed for the winter, I have tried to organize a Bible class, but cannot prevail with any regularly to attend. Parents, most of them, will not encourage any thing of the kind. But very few of the dear youth and children are taught to respect either God, the Bible, the Sabbath, or any religious institutions whatever. Most of them are taught that religion is priestcraft, and that any man, who will presume to tell them that there is an eternal hell for the ungodly, is a monster of cruelty and insensibility. Hundreds, and I fear a majority of the whole population within five miles of my room, are governed by such principles and such a spirit as this.

Every Lord's day as it returns is openly, constantly and fearlessly desecrated by the multitude. Drunken-

ness, profane cursing and swearing are seen and heard, more or less, in every street. We have a Temperance Society in the town, but it seems to be of but little use at present. Most of the villagers are opposed to any thing of the kind. They seem determined to hear nothing on the subject of morals or religion. Many of the dear youth and children, with whom I have attempted to converse, know little or nothing of their Bibles, their obligations to God, the reasons why they should regard the Sabbath as a day of sacred rest, or why they should regard any of the institutions of the Gospel.

It is common, when I attempt to instruct and reprove individuals, for them to say, "I am just as God made me," or "Do you believe that I can be a Christian?" or "Don't you believe that God could make me different if he wanted me to be different?" or "Do you believe that God will send me to hell? I don't believe he will," or "If I am sent to hell, then I must go, I can't help it." &c.

In view of these things, I often groan and weep. I think I can honestly say, my heart's desire and prayer to God for them is, that they may be saved. But with respect to many of them, I fear their day of grace is past; or that they live only to treasure up wrath and ripen for ruin.

Some have once professed godliness, but are now scoffers. There are more of this description here, than I ever knew in any place.

What a strong claim upon our sympathies have our missionary brethren in such fields of labor? How much do they need the most importunate prayers of the people of God? And how manifest is it, that if such a people are ever saved, they are to be *made* willing, in the day of God's power?

MASSACHUSETTS.

From Rev. H. S. Smith, Missionary among the Germans, in Boston and vicinity.

GERMAN CHARACTER.

I have to deal with foreigners, who

have acquired a certain mode of thinking, and peculiar notions of church and religion, and have had their characters generally formed in a country where we find much indeed to admire, but a great deal also, of which we can in no wise approve. The Germans are generally very favorably known, as a warm-hearted, upright people, correct in their morals, and honest in their dealings; and there is doubtless much genuine piety among them, wherever German rationalism has not long and generally prevailed. I believe that the religious character of any people will derive many distinctive features from their peculiar *national* character, and from the institutions under which they live and by which they are influenced. Not, that religion and piety could be essentially different among different nations. The difference consists rather in the manner in which the influence of religious truth is manifested; so that the speculative German is given to contemplation and rather too much occupied with mere theory on the one hand, or inclining to a sort of sentimentalism on the other; the cool Englishman rather too much to dry formalism; while the practical American is distinguished, for his greater energy and zeal in all the active duties of religion.

CONNEXION WITH THE CHURCH.

Now it must be admitted, that the fact that the Germans have an established church, that every one is compelled by law to contribute to its support, to be a member of it, and to go through a prescribed course of instruction preparatory to his admission into the *visible* church, has, in various respects, an unhappy influence on many Germans. Those who, in this country, would keep aloof from the church, there make a compulsory profession of religion, and such persons, when they come to this country, are very apt to be scoffers. But even among those who are sincerely attached to the church, and treat religion as a serious concern, there are too many mere theorists, who set a great value on their religious education and knowledge and think that all is done, when they contribute

to the support of their church, and engage regularly in the external services and stated ordinances of religion.

The Germans, therefore, come to this country as recognised members of the church, and, while they are not guilty of irregular and immoral conduct, it is impossible to deny them the general privileges of church members. To treat them otherwise, would be to excite a tremendous spirit of opposition, or to drive them beyond the reach of religious influence; as it would be contrary to all their views and notions, acquired through the entire course of national education, and from their forefathers. While religion ought to be the first and great concern of life, it is, by many of them, treated too much like one of the ordinary business affairs of life, consisting of a certain routine of forms and practices, and external duties. More or less of this spirit is very generally observed, though I would be far from saying that it is any thing like universal;—for I am happy to say, that in this I should be contradicted by the many cases of genuine vital piety, to be found among the people under my care.

But as the Germans are regarded and treated at home as Christians, from the time of their admission to the church by confirmation, at the age of 15 or 16, they do not, when they really experience the regenerating power of divine truth, make a renewed, public profession of their faith in Christ, nor give a public statement of their religious experience; but these experiences are treasured up in their own bosoms, and made the subject of their private meditations, prayers and thanksgivings. The minister is thus left to infer the success of his labors, and the existence and progress of a work of grace among his people, from the change which he can observe in the walk and conduct of individuals, and to ascertain their religious state by visiting them frequently, and conversing with them in private.

Susceptibility to Gospel influences.

While, therefore, my preaching has been, in a great degree, directed against the evil effects of the German system,

it affords me the greatest pleasure that I am able to say, that the saving truths of the Gospel are evidently very generally, though gradually, exerting their converting and transforming power; that many are giving cheering evidence of being truly pious, and that, in gradually extending my more intimate acquaintance with these people, I am occasionally permitted to discover cases of serious piety which had before been unknown to me. And while the regular preaching of the Gospel has effected a general, and in many respects, total change in the state of things among the Germans of this city, the necessity of continued effort is not diminished. While many are leaving here, new arrivals generally fill up the vacancies. Much, I trust, has been gained, but more remains to be accomplished.

Although the Germans are all thoroughly instructed in the truth of religion, there is yet much spiritual ignorance—the child of prejudices and practical errors, to contend with. And while on some subjects, the views of many who have arrived at mature years, are not likely ever to change materially, it is important that special pains should be taken to bring the rising generation to an early acquaintance with the Lord—to use all the appropriate means, which, through the grace of God, and the influence of the Holy Spirit, may result in the true conversion and regeneration of young hearts.

Every exertion is therefore made to bring our Sabbath school into more and more effectual operation. The teachers assemble on Thursday evenings at my house, in order to be themselves duly prepared to instruct others. The Bible class, attended by myself on every Sabbath, has, I trust, been blessed to the souls of some. Five of the elder members of this class have lately, on my invitation, called on me at my house, and have solemnly declared, that a sense of sin, and their need of salvation, had led them to seek the Saviour; that they trusted they had become savingly acquainted with him, and desired to make a public profession of their faith. Another will probably be added, and I hope, in the

course of a few weeks, publicly to receive these six young souls into the church.

Upon the whole, I can truly say, that I have reason to feel encouraged by the effects with which it has pleased the Lord, in his grace, to crown my feeble efforts for the salvation of sinners. That since the organization of our church, a pleasing change has been effected, a new spirit is at work, and a new life developing itself among the Germans of this city, is manifest. May the Lord pour out his Spirit upon us, that his word may "run and be glorified" in the midst of us.

From Rev. Jesse Page, North Andover, Mass.

A GOOD BEGINNING.

The orthodox church in this place was organized in September, 1834, consisting of thirty-one members. In September, 1835, I became their pastor. Many and frequent were the clouds that coursed along our horizon, and cast a shade over our prospects. But the occasional drops of mercy that fell upon us sustained our spirits, comforted our hearts, and animated our hopes. By the evident good hand of Providence, we were carried through the first year, amidst anxieties, and alternate hope and fear. We had occasionally accessions to our number, of such, as we hope will be saved. The enemy predicted our failure. But hitherto the Lord hath helped us. Our Redeemer is the holy one of Israel. Everlasting praise to the *rock* of our salvation.

Since the organization of this church, forty-nine have been added to it. Five have died. One has been dismissed to another church. Three have been cut off from its fellowship, and have turned back to the garbics of Egypt. We have had, during the two last years, more different individuals attend our meeting than our house can well accommodate. But the fluctuations of business have sent many families that worshipped with us out of town. Our regular congregation, however, has been on the increase.

During the past year twelve have united with this church; three by letter and nine by profession. There are four or five who now indulge hopes, and some who are inquiring for the way of salvation. There have been connected with our Sabbath school the past year, one hundred and ten, including teachers. Besides the regular school in the church at noon, there have been two schools in the factory villages; one numbering about twenty-five, the other about forty. Very few attend these who are connected with the school at our church. Our church and congregation have contributed, the past year, thirty dollars for Foreign Missions, by monthly contribution, and twenty dollars in the Sabbath school for the support of a heathen youth. About thirty dollars for Home Missions from the Ladies' Sewing Society, and others. Between thirteen and fourteen dollars for the Education Society, with miscellaneous contributions; amounting, in all, to about a hundred dollars. The Sabbath school library contains upwards of three hundred volumes.

We have reason to bless God for what he has done for us; but there remaineth yet much land to be possessed. May the Spirit breathe upon this valley of dry bones, that they may live; and help us to ascribe (as is most justly due) all the praise to the Three that bare record in heaven.

It is with deep interest that we have witnessed the progress of this little church of Christ, springing up, as have scores of others in the state that are now among the most beautiful of the daughters of Zion, in the midst of a community who honor not the Son even as they honor the Father. How delightful to see its numbers increasing—its house of worship fast filling up—to see the children and youth gathered into its Sabbath schools to be trained for usefulness on earth, and for glory immortal in Heaven—to see it recognising, too, in its generous contributions to the various departments of benevolence, the claims of a dying world and aspiring, from veriest infancy, to the recompense of those who shall turn many to righteousness! Peace be within thy gates, and prosperity within thy palaces.

NEW-HAMPSHIRE.

*From Rev. John S. Winter, Ossipee,
N. H.*

The town of Ossipee contains a population of about two thousand. When I commenced my labors here, I found a living church well united, who for some years had enjoyed the labors of Rev. Abel Manning. In October, I received a unanimous call from the church and society to become their pastor. The meetings are well attended on the Sabbath, and I humbly hope that some good has been effected through the preaching of the Gospel. A number have expressed a hope in Christ, though there has been no general revival of religion.

I have preached during the year 188 times, besides attending conference and prayer meetings. I have spent much time in visiting from house to house, visiting schools and distributing tracts; every where endeavoring to show the necessity of personal religion, and the immediate duty of exercising repentance towards God and faith in Christ. Meetings for prayer have been held in various parts of the town, and with increasing interest. The monthly concert is considered a precious season to this church.

A Bible class, containing about twenty pupils, is attended in the intermission of public worship on the Sabbath. Much interest is taken by those who attend the class; and the interest does not stop here, for a large portion of the congregation remain during the exercises.

Two Sabbath schools have been in operation, in which more than one hundred children and youth have received instruction. The distinguishing principles of orthodoxy have been inculcated, and the Assembly's Catechism has been the text book in some classes.

Thus, having enjoyed many and great blessings, we would be thankful to the great Head of the Church, from whom we have received them, and ever pray for the prosperity of Zion, and the cause of Missions, till all shall know the Lord from the least to the greatest.

*From Rev. Giles Leach, Sandwich,
N. H.*

It may be proper first to remark, that Congregationalism is comparatively a new denomination in this town. My predecessor, who labored among this people five years, was the first Congregational minister ever settled in Sandwich. And I have now been laboring here also five years. Free-will Baptists, Methodists, and Quakers, are the other denominations that prevail in this town; of which the Free-will Baptist is the most numerous.

I preach in two houses in different sections of the town, about six miles from each other. The churches are still small; 80 members in one, and 22 in the other, making in both only about 100. There are, however, 12 who have been examined and are soon to be propounded for admission into one of the churches. And there are some 20 or 30 more, who will probably ere long connect themselves with one or the other of the Congregational churches.

Revival.

We have been favored with a revival of religion, as the result, under God, of a union protracted meeting. Perhaps 40 or 50 in both sections of the town, in families connected with our denomination, have obtained a hope, the majority of whom give some evidence that they have passed from death unto life. How many will desire to be, or be thought by others to be fit, candidates for admission into the church, I cannot now say. But from what I can judge, in watching their deportment for two months—the time that most have indulged hopes, I think that, generally, they will endure to the end; while the religion of some, will be like the morning cloud and early dew. The Lord has done great things for us whereof we are glad.

Temperance.

The temperance cause, I think, has made as good progress in Sandwich, as in any town in the vicinity. I think between 300 and 400 are mem-

bers of the society. Neither of our five stores sell it as a drink. Nor is it kept at our public house. There have been two little "grogeries" in town, and their "owners" or "keepers" have persisted against the public sentiment of the town. At a recent town-meeting, a resolution passed almost unanimous, to choose an agent to commence and carry on a prosecution, against any who should continue to sell spirituous liquors, contrary to the statutes of the state relating to that subject.

MAINE.

From Rev. Josiah Tucker, Madison, (Centre,) Missionary, a part of the year, in Bingham, Me.

REVIVAL.

Since my going to Bingham, which is about a year, I have received twenty-seven into the church. These have been received in a *gradual* way, not one communion season passing by without receiving some. The most of them, moreover, are subjects of the recent very pleasing and powerful *revival* there. O! it was good to be there to see what *God* was doing; and it is good to go there *now*, and witness the evidence that those who then indulged hope of acceptance, give that they are *born of God*. Not one, I believe, who does not appear to be persevering. Several of the new converts have not as yet united with the church, but I think they will. None of them, I believe, have united with any other denomination.

Two promising young men, members of our church, are now preparing for the ministry. When I think of these young men—the first conversation I had with them—*then* without hope, and without *God* in the world; when I think of the hope they *now* cherish—the change they have experienced—the obscurity of their former calling—the importance of *that* to which they are looking, and the confidence they are exciting in us, that Providence *designed* them for it—I exclaim, let me live to lead many more

such young men into a preparatory course for the holy ministry, and to *God* be all the praise.

Intemperance.

The temperance cause, for want of the persevering efforts of its friends, has rather *lost* ground, but of late we have been trying to regain it. Much here, however, remains to be done—*done decidedly, systematically, perseveringly*. O! why will our merchants buy the poison in *Boston*, and bring it all the way to *Bingham*, to *beggar* those who buy of them, and bring them down to a drunkard's grave, *breaking* the hearts of their wives and children a *hundred times* over? Recently, one has been put in prison for abusing and beating his broken-hearted wife; and yet, just as soon as he gets out of prison, the merchants will begin to sell to him again!

Speculation, and Sabbath breaking.

Bingham is well nigh one of our *frontier* towns. The business brought there on this account, by reason of the land and lumber trade, is very considerable. This business, moreover, especially during the winter season, breaks in upon the otherwise stillness of every Sabbath in *Bingham*—disturbs our religious worship—keeps our inn-holder and his family as busy on that day as on any other, and brings a train of direful evils along with its dreadful desecration of *God's* holy day! Indeed, this whole land and lumber speculation, from the beginning, has been a *curse* to the community in this respect!

And what has been the result of this system of robbing *God* of his day? Why, just what we expected, *bankruptcy and ruin*! And why should not there be bankruptcy, with breaking of the fourth commandment of the divine decalogue? And why, I ask, should the community make such an amazing difference between breaking the fourth and sixth commandments? Sure I am, *God* does not make a difference. *Graves and Cilley, murderers in the sight of men* throughout

the whole community! And so are they in the sight of God! But what have they done except to break God's sixth commandment? Yet men, high in rank and respectability, are every

week breaking his fourth commandment, and yet lose none of their respectability! I wish here to bear my solemn protest, against this *Sabbath robbery* of the ever blessed God.

Correspondence.

From one of the Secretaries travelling in the West.

WANT OF MEN.

Since I have been on my present tour, I have been most painfully affected with the want of *men*—of more educated and holy men of God, to fill the pulpits of the West. We think that our beloved Society has done much, and so it has. But our efforts at the moral cultivation of this vast field, are much like the beginnings of the farmers in the newer districts. The land may be all taken up, the owners may be here and there scattered over it, and thus, in a sense, it may be said to be settled. But the dense forest is there, and many is the weary month which must wear tediously away, ere the farms are made—ere the heavy growth can be removed from one field after another, and the soil broken up, fenced and subdued, and the wild products of nature displaced by the cultivated fruits which furnish food for man and beast.

Under God, we have been the instruments of doing much—more, dear brother, than I ever anticipated. But O, the work is large. The *vastness* of this country—the wide extent of surface—the frequency with which it is dotted over with important points of influence—the immense number of the people—force upon the mind an overwhelming idea of the *magnitude* of that moral change which Home Missions must produce.

THE CHURCHES TO BE AROUSED.

In contemplating this long, laborious, and yet indispensable work, I am led, at every step, to exclaim: "O that the churches could but be waked up to see the claims of this

cause!" Surely, we are, as a nation, asleep over our dearest interests, and that, too, in the crisis of their destiny—the hour of hope, and the hour of peril! Every stroke now struck is of incalculable importance in the building of Zion. But the Christians of this country do not half understand this subject, they do not realize the preciousness of these passing years. They are waiting till the wilderness is filled with towns, till the towns are filled with infidels, errorists, vice and debauchery; and one or two generations of enterprising emigrants and their young families, are hopelessly poisoned with the direful contagion; and then, at length, after all this waste of soul and body and treasure—this immortal, irreparable ruin, the tardy church comes timidly forward with her *remedy* for evils which she might have *prevented*, but cannot fully *cure*.

I have seen towns that have sprung up in four years—and which are evidently born to no ephemeral existence, but, according to all the laws of social economy, must flourish and increase—where every evil thing that pollutes our cities is rank and riotous; and, for want of timely planting and efficient culture, Gospel institutions must languish. In such cases, it is enough to break one's heart to see how immortal souls are thrown away by neglect.

HAS THE MISSIONARY SPIRIT FLED?

I said, the *church* is asleep on this subject. But I must confess my apprehensions that much of the blame lies upon the ministry. I would not be censorious, and yet we have much reason to fear the missionary spirit is declining, especially in the rising ministry. Some years since, the choicest sons of the church offered themselves wil-

lingly for the hard fields of the West. Said one of those noble spirits to the Executive Committee of the A. H. M. S., "*If you have any station so difficult that no one else will go to it, SEND ME.*" Such was the feeling, and well has it been acted out, in the lives and labors of the men whom it moved. That it was no romantic, transitory glow, or youthful love of adventure, is proved by the fact that it has stood the test. Those men have been our best Missionaries. They have remained firm in trials and dangers; they have been apostles of salvation to the dark regions around them.

But whither has that spirit of enterprise fled? Why do not the young men in our seminaries *now* come forward and desire to be sent to the fields of labor and self-denial? I will not venture an answer to these questions, though my fears suggest one. If they think they are *not needed*, they greatly mistake the fact. They *are* needed, and more

than ever. Ten years ago, men were needed for hamlets; now cities cry for help. Then, here and there counties were open for their labors; now, whole states demand a supply. "When can you send us a good man for —?" has been the constant inquiry wherever I go. Even the never-failing theme of "the currency," is scarcely more frequent in men's mouths, in the circles where I have moved, than the question, "Where can we get a good minister?" This is not the result of purely a religious feeling; even worldly men, who have any regard to the authority of law, and the decencies of society, are convinced that an evangelical, permanent ministry, is essential to the life that now is, as well as that which is to come.

Tell the Committee, and tell the churches, and especially tell the *young ministers* of the East, that they must redouble their interest, their efforts and their prayers for the West.

Appointments by the Executive Committee of the A. H. M. S., from June 15th to July 15th, 1838.

Re-appointed.

Rev. Royal West, Walworth, N. Y.
 Rev. James H. Hotchkin, Campbell, N. Y.
 Rev. A. Caldwell, Portageville, N. Y.
 Rev. P. Smith, Centreville, N. Y.
 Rev. A. S. Allen, Cuba, N. Y.
 Rev. D. B. Butts, Addison, Hornby & Woodhull, N. Y.
 Rev. E. Roosa, Wells and Columbia, N. Y.
 Rev. H. B. Pierpont, West Avon, N. Y.
 Rev. William Brunton, La Chute, L. C.
 Rev. J. H. Bernheim, Ger. Luth. Ch., Elizabethtown, Pa.
 Rev. John Patton, West Presb. Ch., Phila.
 Rev. James B. McCreary, Great Bend, Pa.
 Rev. Wm. W. Taylor, Womelsdorf, Pa.
 Rev. John M. Bear, Marple, Pa.
 Rev. B. B. Drake, Thompson, O.
 Rev. Samuel Dunton, Tiffin, O.
 Rev. E. Barber, Florence and Birmingham, O.

Rev. James Eells, Amherst, and vicinity, O.
 Rev. J. Merriam, vicinity of Randolph, O.
 Rev. E. A. Osborn, vicinity of Newfoundland, N. J.

Not in Commission last year.

Rev. O. S. Powell, destitute churches in Angelica Presbytery, N. Y.
 Rev. D. J. Wells, Trenton, N. Y.
 Rev. George W. Thompson, Munnsville, N. Y.
 Rev. Elihu Barber, Oneida and Skenandoah, N. Y.
 Rev. J. W. Allen, to go to the West.
 Rev. Amos Gaston, Albany, Illinois.
 Rev. G. D. Young, Charlestown, Havre de Grace and vicinity, Md.
 Rev. John C. Wolff, vicinity of Easton, Pa.
 Rev. Jotham W. Goodell, Weymouth, O.
 Rev. C. E. Murdock, Ill nois.
 Rev. Reuben Gaylord, Henry Co., Iowa.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from June 15th to July 15th, 1838.

NEW HAMPSHIRE—

Keene, Charles H. Perkins, dec., by his father, C. P. Perkins, \$5 00

VERMONT—

Windham, mon. con. coll., by Rev. Mr. Arms, 15 00

MASSACHUSETTS—

Missionary Society, by B. Perkins, Esq., 500 00
 Amherst College, Faculty and Students, by J. W. Ray, 75; Fem. Benev. Soc. by Lucy Humphrey, 16, 91 00

| | |
|---|-----------|
| Hampshire Miss. Soc., by E. Williams, Esq., Tr., | 200 00 |
| Townsend, from the estate of the late Samuel Stone, by Rev. J. Howe, | 1000 00 |
| CONNECTICUT— | |
| New-Haven East Dist. H. M. S., by H. E. Hodges, Tr., of which \$40 is to const. H. B. Camp, of Durham, a L. M., | 65 75 |
| Simsbury, in full of residuary legacy of the late Thames Wilcox, by B. Ely and A. Wilcox, Ex'rs., (whole amount \$4833 75,) | 105 29 |
| Stonington Fem. Aux. 19; Juv. Soc., 1, by Miss Sheffield, | 20 00 |
| Stratford, Cong. Soc., to const. Rev. Samuel Ruggles, of the Sandwich Islands, a L. M., | 30 00 |
| Watertown, Miss Mary Nettleton, to const. Rev. Edward J. Hallock, of Castleton, Vt., a L. M. | 30 00 |
| NEW-YORK— | |
| Lumberland, Fem. Miss. Soc., by Rev. F. Kyte, | 3 50 |
| New-York City, viz:— | |
| Bleecker st. Ch., J. A. Davenport, | 88 70 |
| Mercer st. Ch., mon. con. coll., | 12 60 |
| L. Y., | 3 00 |
| Western New-York, Friend of Missions, | 6 00 |
| Yorktown, Cong. Ch., mon. con. coll., by Rev. J. B. Loring, | 18 00 |
| SOUTH CAROLINA— | |
| Charleston, Rev. John Dickson, | 5 00 |
| ALABAMA— | |
| Huntsville Benev. Soc., Presb. Ch., by Rev. A. C. Hall, | 50 00 |
| TENNESSEE— | |
| Blountsville, Joseph Brainard Rhea, L. M., by his father, Samuel Rhea, | 30 00 |
| OHIO— | |
| Worthington, Rev. S. Woodruff, | 5 00 |
| HOME MISSIONARY, | 21 71 |
| | <hr/> |
| | \$2305 55 |

K. TAYLOR, Treasurer.

Rev. Gideon N. Judd, acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from May 15th to July 15th, 1838.

| | |
|---|---------|
| NEW-JERSEY— | |
| Parsippany, Fem. Evan. Soc., by Miss Jane W. Howell, | \$15 00 |
| Trenton, Miss Julia Ann Howell, | 15 00 |
| Whippany, Presb. Cong., by Rev. Mr. Ford, | 18 12 |
| PENNSYLVANIA— | |
| Danville, John Lundy, | 5 00 |
| Marple, Presb. Ch., J. Hunter, Esq., 5; | |
| J. Lindsey, 3, | 8 00 |
| Meadville, Presb. Ch., | 25 00 |
| New-London, Cross Roads, M. A. Hodgson, 5; Miss Ruth Irwin, 5, | 10 00 |
| Newville, Miss Ruth Irwin, | 5 00 |
| Norristown, Presb. Ch., to const. Rev. S. M. Gould a L. M., | 36 00 |
| Philadelphia, viz:— | |
| First Ch., Charles Wurts, Esq., 50; | |
| Robert Jardon, 25; Wm. Purves, 20; | |
| Jacob Duntun, jun., 10; C. F. Raymond, 5; M. W. Baldwin, 350; Mrs. Charles Wurts, 50; Mrs. Robert Jardon, 25; Miss Ann Ruel, 2, | 537 00 |
| Thirteenth Ch., by James Kerr, Esq., | 15 00 |
| Fairmount Presb. Ch., mon. con. coll., | 2 25 |
| Kensington First Ch., Miss. Assoc., 20; coll. 33 43; J. C. Donnell, 10, | 63 43 |
| A Lady, | 1 00 |
| Reading, Hon. Wm. Darling, | 50 00 |
| DELAWARE— | |
| Christiana, Presb. Ch., | 25 00 |

| | |
|---|----------|
| Pencader, Presb. Ch., coll., by Jacob Ferris, Esq., | 30 00 |
| MARYLAND— | |
| Eliton, Frisby Henderson, Esq., 30; coll., 14, | 44 00 |
| | <hr/> |
| | \$904 80 |

Rev. John A. Murray, Agent of the Western Agency at Geneva, N. Y., acknowledges the receipt of the following sums, from June 12th to July 12th, 1838.

| | |
|--|----------|
| Auburn, Widow Mehitabel Bellamy, 100; | |
| Richard Steele, 25; others, 76 25, | \$201 25 |
| Benton, | 8 50 |
| Canandaigua, Miss. Eliza Chapin, to make her brother, Thaddeus Chapin, a L. D., 100; others, 104 87, | 204 87 |
| Centerfield, | 22 67 |
| Chapinsville, | 10 00 |
| Colden, | 50 |
| East Bloomfield, | 6 00 |
| Fayette, | 5 00 |
| Geneva, C. Godfrey, 20; R. Turner, 2, | 22 00 |
| Lakeville, | 25 00 |
| Pen Yan, E. B. Jones, 10; James Taylor, 10; C. C. Shepherd, 10; Geo. Cooley, 5; Eli Sheldan, 3; H. Bradley, 3; D. B. Bissell, 1; Jas. Benham, 1; W. S. Millspaugh, 0 50, | 43 50 |
| Peruville, by S. Scott, | 8 00 |
| Pultney, Cong. Ch., I. Lyon, | 2 00 |
| Rushville, | 21 00 |
| Skaneateles, Mrs. Electa Edwards, | 100 00 |
| Stockton, J. R. Wilson, 10; others 25, | 35 00 |
| Vienna, L. Morrow, 10; Deac. Z. Wheeler, 10; others 45 62, | 65 62 |
| | <hr/> |
| | \$780 91 |

Rev. Abijah Crane, Agent of the Central Agency at Utica, N. Y., acknowledges the receipt of the following sums from April 17th to July 13th, 1838.

| | |
|---|----------|
| Antwerp, by L. A. Wickes, | \$60 00 |
| Camillus, by Rev. M. Harrington, | 46 50 |
| Elbridge, Presb. Soc., 24 75; Female H. M. S., 3 12, | 27 87 |
| Fayetteville, by J. Stewart, | 26 08 |
| Floyd, by A. Wilcox, | 4 00 |
| Homer, Presb. Soc., 25; Amos Rice, to const. Miss Adeline Rice a L. M. in part, 15, | 40 00 |
| La Fayette, to const. Rev. A. K. Barr a L. M., | 30 00 |
| Lenox, Presb. Soc., 7 75; Mrs. L. Hall, 2, | 9 75 |
| Manlius, Presb. Soc., | 43 50 |
| Marcellus, by W. F. Bangs, | 37 89 |
| Marshall, E. Page, by R. Pratt, | 3 00 |
| Mount Vernon, | 19 02 |
| Oneida, by Deac. Cobb, | 3 48 |
| Otisco, Cong. Soc., 20 73; Fem. Benev. Soc., to const. Mrs. Hannah Griswold a L. M., 33 75, | 54 48 |
| Oxford, | 11 00 |
| Paris Hill, by Mr. Allen, | 6 88 |
| Peterboro', from the estate of the late Peter Smith, by Gerrit Smith, Esq., | 100 00 |
| Plymouth, | 2 10 |
| Pompey, | 18 75 |
| Remsen, Herman Ferry, | 5 00 |
| Sherburn, Deac. Avery, | 3 50 |
| South Marcellus, Friend, | 94 |
| Utica, First Ch., Fem. Benev. Soc., by T. Walker, | 100 00 |
| Whitesboro', | 5 00 |
| | <hr/> |
| | \$658 74 |

THE
AMERICAN PASTOR'S JOURNAL,
OR,
SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

A DREAM.

*"The prophet that hath a dream,
let him tell a dream."*

[Furnished by a Pastor.]

SEVERAL years ago, an aged relative now deceased, related to me the following dream or vision, which places one of the most important doctrines of the Bible in a deeply impressive light; and furnishes a very striking illustration of that beautiful passage in the 33d chapter of Job. "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man."

I was one night, said my friend, revolving in my mind several topics of great interest, and particularly the doctrine of the atonement, which of all others then seemed the most mysterious and difficult. While meditating upon these things, I fell asleep, and had the following dream, which produced a lasting and salutary effect upon my mind, and gave me a deeper insight into the nature and necessity of the atonement, than I ever gained by all my reading and study.

I seemed all at once to be a disembodied spirit. The agonies of death, I knew not how, were passed; and I was on my way to the Judgment Seat, and to the retributions of eternity. Suddenly I found myself in a large room from which there was no egress,

except through a single door which seemed to be fast closed, and over which was written this sentence: "You shall pass through this door into heaven, when you have paid all your debts." I felt greatly relieved by this assurance, for having had but little intercourse with my fellow men in the way of business, and having been very scrupulous in regard to all such matters, I did not remember that I was indebted to any man in the smallest sum. I had, in accordance with the apostolic injunction, rendered to all men their dues. My debts were all paid, and I waited calmly for admission into heaven. I was to be justified by works. My honesty was to be counted to me for righteousness, and I felt secure upon this ground.

While comforting myself with these thoughts, the door opened and a crowd of beggars, as I regarded them, rushed into the room. They all addressed themselves to me, and with confused clamor and threatening gestures, seemed to demand justice. Who, I asked, are these, and what do they want with me? "These," said a voice, answering my thought, "are your *creditors*. When you have satisfied *them*, you shall enter the mansion prepared for the righteous." I cannot minutely describe all the demands that were made upon me. Some, of whom I had made purchases, complained that although I had paid them the stipulated price, yet that they were obliged, by their embarrassed circumstances, to part with their property for less than its real value, and that knowing the fact, I was willing to be a gainer by

their distress. Some had come as beggars to my door for relief, and under some pretext or other, had been denied. Some had lived near me in poverty, and had died in actual want, whose circumstances I had never taken the trouble to become acquainted with. One miserable looking being, complained that on a time, travelling in my chaise alone, I had refused to permit him to ride with me, when lame and weary and spent with his journey, he had craved this slight boon of me. There were debts of another character. Some complained that I had been indifferent to their moral wants. Men had lived and died in ignorance, whom I ought to have instructed. Men had perished for want of the Bible, whom I might have supplied with the word of life. There were dark and desperate faces of heathen there, of whose condition and wants I had thought but little, and for whose salvation I had done next to nothing.

My creditors seemed numberless, impatient, and inexorable. They demanded not charity, but justice. The way to heaven was rendered impracticable by the dense crowd, and I could not enter into rest until they were all paid and satisfied. I was in despair. I owed ten thousand talents, and had nothing to pay. I could not dispute these claims, and no one would cancel his bill. All my righteousness appeared utterly worthless. Lord, I cried in anguish of soul, what shall I do? How are these creditors to be satisfied, and how am I to be saved?

Again the voice that spoke to me at first, addressed me: "Sinful man, thou canst never pay thy debts. Thy debts are sins. Against God, thou hast done these things. He is thy creditor, and He for Christ's sake hath forgiven thee all thy trespasses. The blood of atonement hath blotted out the hand writing that was against thee, and hath cleansed thee from all sin. Thank him that thy debts are paid."

The crowd of noisy creditors vanished, and as I was passing through the now unobstructed door, with a peace that even in my reliance upon my own righteousness I had never felt

before, I awoke. It was a dream; but it rendered the cross of Christ unspeakably precious to my soul.

THE CHILDREN OF THE COVENANT.

[Furnished by a Pastor.]

In the winter of 1836-7, God was pleased to pour out his Spirit upon a little church just gathered in the north-west portion of the state of Ohio. There was a peculiar struggle in the members who were parents, that a "covenant-keeping God" would *then* regard the children already bearing the seal of the covenant, and vouchsafe the blessing of Abraham, which was in reserve for his seed, according to the promise.

Their pastor, who had been sent them and nearly sustained by the liberality of Christian friends, through the A. H. M. S., was equally interested with this feeble band, having a number of small children in the same spiritual death and misery with them. The conversion and salvation of these lambs was rolled upon the church as a burthen, which the grace of Christ could only remove. For a time, the preaching, the praying, the faith, the hope, here concentrated. All stumbling-blocks were endeavored to be removed, by a general confession of sin unto God. The children were affected, *melted*, but did not break down into the arms of Jesus. The struggle became long and doubtful. Shall we prevail? Shall we find the blessing of the covenant? Does God keep covenant *now* with his people? Yes; but *we* are so unworthy, we are not his people! Our fidelity can be no part or condition of a covenant. But, then, *He* has found a *ransom*. He, the Father, fulfils his part, and the ransom which he has found fulfils our part! Glory to God in the highest! This very imperfect faith, has availed to teach these children that there is a God, the Father, Son and Spirit; that they have ruined themselves by breaking God's holy law; that they are unholy, and need renovation; that they must be born again by the Spirit;

that they are pardoned only through the dying of the Lord Jesus; that this new birth; and this pardon by the blood of Jesus, must come in connexion with their repenting and believing. Through this teaching, then, though imperfect, God may work in honor of his covenant, having respect to our surety and friend, and not, of course, to our righteousness. *We may then cling to this covenant as our proper and only hope, as Christian parents, for the conversion of our children. And as Abraham was the father of the faithful, or as there was in Abraham a first development of the exercise of faith as a justification before God—then, the Church now, who have this faith, are the children of Abraham, and are thence heirs, irrespective of works, (not exclusive,) according to the promise. “I will be a God to thee”—this is half the inheritance—“and to thy seed after thee”—this is the other half. This promise binds the whole household in the bundle of life. Well, then, do I not believe? I think I do. To whom can I go? Lord, thou hast the words of eternal life. Do I not obey? Lord search me and try me. Do I not love thee? Lord, thou knowest I love thee. What have I not surrendered? What will I not deny myself? What instrumentality will I withhold? Lord grant us this blessing on these our children, and we will train them for thee by thy grace.*

Thus did the church reason, and thus try themselves, in continued prayer.

Just at this period, when with one consent, they prayed and wrestled with the angel of the covenant, a brother came in with a youth at the time of prayer, at the opening of the morning exercises. They knelt together. The brother's heart was full. He prayed only in these words: “O for strength, for strength! O for strength, for strength!” in a half-smothered voice. It was apparent his heart went out to God in strong crying, and there was an answer. The youth opened his mouth in childish, heartfelt, contrite, broken utterance of the soul to God. The place and moment were exceedingly solemn. Salvation thence

flowed as a river into the bosoms and families of those parents, and the little church was doubled nearly, by a subscription of the children to the faith of their parents, which had been so sweetly and efficiently exercised in their behalf; and they can now say, by the same faith, “thanks be to God for his unspeakable gift.”

RUM AND RUIN.

“I write unto you, YOUNG MEN.”

To see an immortal mind, at any period of its existence, wrecked by intemperance, is a melancholy spectacle. But to look into this whirlpool of perdition, and see our young men, whose minds are just opening, whose prospects are bright, and whose career of honorable and benevolent enterprise might be long and glorious—to see them carried round and round, and plunging, one after another, into the gulf—O! this is heart-withering in the extreme. And yet how much youthful talent, and youthful promise, have been buried in this loathsome grave.

True, the desolation has been, in some measure, staid. But still, it is sweeping away multitudes who might otherwise be the hope of their country, and the benefactors of their race. The energies of their youth, their love of character, their influence among men and their hopes of immortal life, are all sacrificed on this altar of abominations.

Should this meet the eye of any young man, who is yet wedded to his cups, or who yet takes an occasional dram, let me beseech him to be instructed by the fate of one, whose prospects were once as flattering as his.

When I commenced a course of study with reference to a public education, W. O. was my classmate. His father, after having spent many years of faithful labor in the ministry, had gone to his rest, and his mother had fastened on him her fondest affections—her highest hopes. He was a youth of uncommon promise. His talents were of the first order, and

every attention had been paid to their early development. His mind was penetrating, and rapid in its movements; his imagination was brilliant; his memory retentive and ready. In his disposition he was amiable and kind—peculiarly capable of winning the affections of all that knew him. He had every desirable facility for improvement—enough of this world's goods to carry him through an extensive course of study, and establish him in professional life. For a while, his progress rejoiced the hearts of his friends, and awakened the highest expectations. But he took the *poisonous cup*! He drank it. And his sun went down, ere it were fully risen.

Before I left the college for which we commenced our preparation together, I looked out from my window and saw *him* under its walls—a dirty, ragged, friendless vagabond. His property had been squandered away—his mother had died of a broken heart, and he was begging worn-out garments to cover his shame. The next that I heard of him was, that he was found dead by the way-side.

This young man, in point of intellectual endowments, and prospects of future eminence, once had few superiors. And had he but dashed from his lips the fatal cup, and swore eternal abstinence, he might now have been standing at the bar of justice, or in the hall of legislation, an object of admiration and of envy.

Young man, wilt thou follow in his footsteps? Or wilt thou have the independence, the magnanimity, the regard to thine own interests in this life and in another, and the reverence for the laws of thy God to say, that thou wilt taste no more intoxicating drink while the world stands.

THE TWO DECISIONS.

Some six years since, two individuals of about the same age and in similar circumstances in life, left the house of God one evening under deep conviction of sin. The scenes of a coming retribution seemed to them an overwhelming reality, and their weal

or wo for eternity to depend on the decisions of that hour. Their pastor had invited those who were anxious for their souls, to meet him after the services, in the lecture-room for conversation and prayer. Some thirty or forty accepted the invitation, and these two individuals felt a strong inclination to be among the number. But they had never entered a meeting of inquiry; and to appear there as wretched, miserable sinners, to ask after the way of life, was deeply humiliating.

They walked together to the door and paused, and then turned and went towards their dwellings. Their feelings, however, were too strong to allow them to proceed far. They returned to the door of the lecture-room, and looked in upon the solemn meeting. Again they started for their homes; and again they were listening to the voice of prayer and the directions which the minister was giving to the anxious before him.

At length, one of them resolved that he would go in and take the attitude of an inquirer. The other turned and went his way. The one who entered the room, dates his conversion to God from that very hour, and has since lived the life of the consistent, devoted Christian. The one who turned away, seems to have grieved, that moment, the Spirit of God from his heart; and, by his life of thoughtlessness and sin, he has awakened the most melancholy apprehensions, that that aggrieved Spirit may never more return.

At the interesting moment of their deep convictions, as they stood together before the door of the solemn meeting, these individuals were alike in their religious feelings, their moral character, and their prospects beyond the grave. But from that moment they separated. And every successive moment has, to all human appearance, widened the distance between them. And the prospect now is, that it will continue to widen forever.

What a difference have the decisions of that little point of time made in their character and prospects here! And what a difference may they make in their eternal destiny!

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. XI.

SEPTEMBER, 1838.

No. 5.

Give Steadily, and from Principle.

THE experience of the different benevolent Societies, during the last four years, is calculated to awaken no small measure of anxiety, as to the practicability of extending their operations as the cause of Christ requires. Many facts invite such an extension. The providential opening of new fields of effort; the raising up of men for the Home and Foreign departments of missions; the increasing facilities of passing rapidly from place to place; as well as the changes in the political and social condition of men, favorable to religious enterprise, all call upon those who are intrusted with the direction of the church's efforts, to go forward. And they have not been wholly disobedient to the call. They have increased the operations of the several branches of benevolent action as far as they could go, without transcending the limits of prudence. Though the churches have been urgent to have them attempt still greater achievements and assume larger responsibilities, yet these very churches have not seconded, as they should, the efforts which they themselves commanded. They have called for increased operations at home and abroad; but they have not furnished the adequate means. Witness the distressing situation in which hundreds of Missionaries of the American Home Missionary Society were placed during the last year—some of them being reduced almost to the point of starvation. Witness also the painful suspension of schools, printing presses, and other efforts, this year, in all our Foreign stations; and also the unavailing cry that comes up from them for means to furnish waiting

millions with tracts and Bibles. In the hour of greatest need, when most was doing, and more still about to be done—suddenly the supplies were cut off, systems of effort were broken up; wise plans frustrated; advantages lost; and ground once gained has to be reconquered, and that too, with the disheartening fear, that perhaps the unsteady charity of the churches may again compel its abandonment, as it has now done. All this comes to pass, not so much through any particular pressure on the mercantile community; as through the fitful character of our charities. Christians, too generally, give not in proportion to the importance of the object, and with a view to its permanency; but wait for the impulse of some eloquent appeal, or some distressing fact. Under the excitement of a powerful motive they pour out their charities with profusion, and are ready to chide the tardy action of the boards of benevolence; while as soon as the cause that awakened their momentary zeal has passed over, there is not principle enough left to keep up the degree of effort, which a short time before they pronounced too moderate.

These fluctuations are extremely embarrassing to the cause of Christ as well as injurious to the churches. It must be obvious that no wise system of effort can be prosecuted which does not imply a *certain income*, receivable at stated times, when it will be needed. This certainly becomes more necessary, as the system is extended. But how can it be secured so long as the contributions of Christians are allowed to ebb and flow with the tide of commercial prosperity—to

decrease as the demands of luxury and fashion become more clamorous? If every person who acknowledges the obligation to give of his substance to preach the Gospel to all mankind were to adhere to some system, proportioning his gifts to the claims of each department of the cause, looking upon them as debts of honor, and discharging them with punctuality, the aggregate would form an unfailing fund for every good enterprise. Such disaster as has been experienced the past year would not then be realized. The sacramental host would not be checked in mid victory, and the tide of vantage turned back, as it has recently been.

The following principles, are, we think, incontrovertible: they may be neglected, but they cannot be disproved.

1. The Head of the Church has made it the duty of his followers to give what may be needed for the conversion of the world. He has seen fit to employ money as a means of spreading his Gospel. This he does not obtain by miracle; but casts his cause on the affections and consciences of his people, appealing to their gratitude and sense of duty for free-will offerings. If this appeal is heard, he blesses their gifts to the desired end; but if they withhold the aid required, he suffers the cause to languish, thereby showing them that the responsibility is their own; they must give, or see the work of God decline. He has no friends in this world but Christians; if they suffer the progress of salvation to be arrested for want of means such as they can give, he interposes no other agency to supply the defect. Thus, he will have them to understand that it is *their work*, and they must do it or it will be undone.

2. This duty of the whole church is the duty of each individual. The whole is but the aggregate of the parts. There is no general conscience of the *whole* to feel obligation, but the consciences of the individuals; there is no general hand to labor, no general purse;

but only individual hands and purses. Each and every Christian, then, is *as really* and indissolubly bound by the general obligation, as any other Christian, or as the whole church. No one can any more decline giving according to his ability, than he may decline faith, or repentance, or prayer.

3. The duty of giving is a constant one. The reasons which require it at all, require it continually. Like other duties, it can only be remitted through inability. But particularly is it necessary that benevolent contributions should be stated and systematic, in order that the operations which are based upon them may not suffer derangement and disaster by an unexpected curtailment of means. If a parent proposes to educate his son, he expects to make a stated appropriation of funds for this purpose, increasing yearly as the expensiveness of the object increases. To give one year, and withhold the next, is so certain to embarrass the accomplishment of the design, that no one would willingly submit to it. But is not the duty of providing for the steady maintenance and enlargement of the kingdom of Christ, as really binding on the Christian, and entitled to systematic care and contribution, as the education of our families, or any other domestic or public object?

We would affectionately invite the attention of ministers to this subject. We ask them to study the *principles of Christian benevolence*; and having ascertained those principles, to inculcate them, directly and by inference, in the pulpit, in private intercourse, and by their own example. For, until correct sentiments are diffused among the mass of Christian people, their charities will be unsteady, the present system of soliciting agencies must be retained and enlarged, and after all, seasons will occasionally arrive, when, through the deficiency of pecuniary means, great interruptions must occur in the progress of Immanuel's cause.

Selections.

FASTIDIOUSNESS OF THE AGE IN RESPECT TO MINISTERS.

The March number of the Literary and Theological Review contains an article enti-

tled "Peculiar fastidiousness of the age in respect to ministers." The writer, after advert- ing to the inconsistency and guilt of a cap- tious spirit in hearers of the word, remarks,

"The time *was*, when the first inquiry in reference to a candidate for settlement was—'Is he a man full of faith and of the Holy Ghost?' *Now* the inquiry has come to be, whether he is a *smart* man. But the *smartest* is not always the *best* man. Hence it often happens that the Head of the Church gives people a smart man, and 'sends leanness into their souls.' *Now*, when they find themselves pining and starving, they turn against the man of their choice, and rest not day nor night until he is dismissed. And it may be that he is as urgent to *go*, as they are to *have* him go."

The article proceeds with various illustrations of the manner in which the fastidiousness of the people shows itself—in reference to visiting—personal habits—fondness for excitement, &c. resulting in frequent changes of ministers, and in a state of exhaustion of the spiritual life of the churches. The animadversions, though doubtless applicable to many cases, are perhaps too general, and might be improved by a fuller consideration of the causes which produce the evils complained of.

In this connexion we introduce the following remarks from the New-York Observer, giving the other side of the case. We do this, because we are persuaded that it is unjust to lay all the evils of the age to the charge of any one class of persons. Decided testimony should be borne against the fastidiousness of which the writer in the Theological Review has treated; but is there not danger that ministers, by thus contemplating the faults of the people, may come at length to feel that the faults are all on one side, and that *ministers* cannot do wrong? There *have been* cases where such have become misanthropic—their spirit *turned sour*—and, of course, their usefulness has come to "a perpetual end."

"The age, we are told, is fastidious in respect to ministers. This fastidiousness, too, is "peculiar." It was not always so. There has, then, been a change in this respect. This change, we suppose, like all other changes, has not occurred without a cause. We should like to know what has caused it—what has made this age any more

fastidious than other ages in respect to ministers. There are several causes, which may have made this age appear fastidious, to certain classes of persons.

1. The unreasonably fastidious are not the men that accomplish much; and what they do accomplish is not often of much permanent utility. The ministers and other writers, whose works are most likely to endure and be read, pay but little attention to the fastidious, being occupied with more important matters. For such reasons the fastidious are soon forgotten, and we lose the means of estimating the amount of this fault in preceding ages, while we see the full amount of it in our own.

2 This age may perceive, more clearly than some which have preceded it, what a minister ought to be, and for this reason, may be less tolerant of him who makes no considerable efforts to be what he ought. It may have less reverence for the mere official station, and demand more imperatively, the good qualities of head and heart which befit that station. In short, it may be that this age is less easily satisfied with ministers, because it knows better what it has a right to expect from them. This may be what some really have in mind, when they complain of fastidiousness.

3. It may be, that some ministers are not such as ought to satisfy any age; and they may be very unwilling to put forth those energies, mental or spiritual, which are necessary in order to their becoming acceptable. There are some, who are very willing to 'bring forth out of their treasures things old,'—things very old,—things that they have preached over and over again many a time—things older than their own ministry even, just such things, to a hair, as their theological teachers gave them a recipe for making; but to bring forth any thing '*new*,'—that would require *thinking*, and thinking is hard work, and they do not love it. Such will probably think the age very fastidious, because it is not satisfied with their performances.

There are others, who, trusting to genius and zeal and the inspiration of

occasions, and plated with the apparent success of a few early efforts, go into the ministry with very little of any thing in their treasuries, and even without any tolerable recipes for making any thing. They blaze away to their own entire satisfaction, so long as their visible appearance and their manner attracts attention by its novelty; but their pond is soon out, and they too begin to wonder at the fastidiousness of the age, which refuses to be satisfied with any thing more than three or four months, or years at the utmost.

We have no doubt that such a fault as fastidiousness in respect to ministers does exist among us. We have seen instances of it, by which congregations have done serious injury to themselves, and injustice—gross and cruel injustice—to worthy pastors. But we do not believe it to be the prevailing fault of the age. On the contrary, we believe that a vast majority are far too easily satisfied. Many tolerate superficial reasoning, empty declamation, rant, extravagance, and even irreverence. There are multitudes with whom party zeal, glibness in the use of party phraseology, and audacity in the use of party measures, will make any man a favorite. Whoever comes forward with noisy pretensions in favor of any thing entirely new, or any thing specially old, is sure of adherents. We do not believe that 'the former times were better than these,' any more than Solomon did; but we do believe that a more decided demand for a still higher standard of ministerial character would do good.

The doctrine of the fastidiousness of the age is doubtless very convenient to ministers, who do not, to any great extent, commend themselves to men's consciences in the sight of God. It would be very convenient for them, if men could be persuaded to lay that fastidiousness aside, and give them good salaries, and but few and easy labors. We do not think that ministers ought to be careful about comforting themselves with the belief of a doctrine so favorable to self-indulgence.

But whatever we may conclude about the origin or nature of the fault, or the persons to blame, one thing ap-

pears sure—the cure must come from higher attainments in the ministry. They must be such men that even this fastidious age cannot withhold from them its respect and confidence. By their Christian temper, their manifest integrity and their mental power, they must subdue and take captive the hearts, the consciences, and the understandings of men. This fastidiousness can never be talked down. Its demands must be met—not, perhaps, by exhibiting the very qualities which it asks, but by exhibiting qualities at least equally excellent, which it will not dare to despise. Ministers must judge themselves, if they would not be judged. And generally, we believe, evangelical ministers are doing it, and are appreciated.

Yet we think that a very large part of the ministers in our country work quite as *hard* as they ought. They undertake too much, more than any body can do well. If they would attempt fewer things, and do them better, they would have more influence. This, we know, is just what one class of men cannot bear to think of. Their laziness seems to be all concentrated in the brain. They are willing to work hard at every thing but thinking. They are continually in motion, and as they make their *horses* do an immense amount of labor, they fancy *themselves* industrious; when in fact their bodily activity is only a by-path, into which they turn because conscience will not allow them to stand still, and hard study is a 'hill of difficulty.' Such men, generally, would do right if they were undeceived. Convince them that one *good* sermon on the Sabbath is worth more than half a dozen poor lectures during the week, and they will bring themselves to a course, better for their health of body, mind and spirit, for their permanent influence, and for the souls of men."

PARSONAGES.

In the experience of the A. H. M. S. it so frequently occurs that embarrassments of various kinds arise in connexion with *parsonages*, that we have been led to doubt their expediency at the present day, in our coun-

try, whatever may have been their utility in a different state of things and in other lands. Without feeling prepared to decide in favor of a general exclusion of them, we subjoin the following from the Christian Mirror.

THE DISADVANTAGES OF A PARSONAGE.

1. Church property has been found to be a bone of contention. It has drawn men together, as a carcass gathers beasts of prey. It draws together selfish as well as pious people.

2. A parsonage may promote the comfort of a minister in the early part of his ministry, but it leaves him a poor, houseless, homeless man, at the close of it. It turns his family out of doors. God did not ordain such provision for the Levites under the law.

3. It deprives a pastor of a feeling of comfort and personal interest in his situation. The place is not his own. He has no right to make improvements in it. His affections, and those of his family cannot fasten on it. It is not their home. This slope, that knoll, this apple-tree, that cherry-tree, this garden, that field, that pasture, are not theirs. Like a traveller at a tavern, they do not feel at home.

4. Parsonages render changes of pastors more easy, and therefore more frequent; and thus exert a disastrous influence. All that a minister has to do is to pack up his goods, harness his

horse, take his family, and move off. He has nothing but what he can carry with him, as the Tartars transport their moveable houses where they find better pasturage.

5. They shed an air of insecurity and instability around the ministry. Ministers become transient persons. Their whole property is moveable, and they themselves are moveable. Not only are they moveable, but there are places for them to move into—parsonages elsewhere, that entice them to move; and thus you have preparation made, not for permanence, but for motion.

6. They render the support of a minister harder to a congregation, and less valuable to the pastor. They are established on the supposition that the minister and his family will not reside for life in the town, and will not want a home of their own. Hence the minister is expected to spend yearly his whole salary. He is not expected to have a surplus to buy a house; and therefore, as his economy would be no benefit to himself, he has no heart to study it; he expends all his resources; he finds his salary insufficient; and his people must pay his debts, make him presents, or increase his salary; or else they must dismiss him, and make a great effort to raise an adequate salary for his successor, to go through the same series of trials.

Reports of Missionaries, &c.

MISSOURI.

From Rev. F. B. McElroy, Louisville, Mo.

Since the date of my new commission, I have added fourteen members to my churches; six by letter, and eight by examination. The Lord blesses the labors of your Missionaries in Missouri. He has a great work to be done here; and your Society must be the principle instrument for its accomplishment.

From Rev. J. F. Cowan, Potosi, Mo.

In the following sentence we have a glance at the labors to which ministers are subjected in regions where they are "few and far between."

Since my last report, I have attended the spring meeting of our Presbytery—a ride of 200 miles; four other communion seasons—a ride of more than 200 miles; and also the installation of Br. A. Bullard as pastor of

the first Church in St. Louis—another ride of near 200 miles further.

INSTALLATION.

I have also, since my last communication, received and accepted a call from the church in this village, to become their pastor; and have accordingly been installed.

RELIGIOUS PUBLICATIONS DISTRIBUTED.

Recently I have sold in this place and vicinity, upwards of one hundred and thirty dollars worth of the bound volumes of the American Tract Society.

For a few months past I have had special appointments for the children, and also for the colored people. These occasions have almost invariably been of much more than ordinary interest, in relation to both the classes of individuals mentioned. Many of the children have appeared to be much affected in view of the truth exhibited to them: and between the appointments, they come to me to know when I will preach to them again. The colored people are no less pleased with special attention. Some have come on foot ten and twelve miles. We have had as many as 150 to hear the word of God. In these meetings the Spirit of the Lord has been more manifestly present than in any other of our meetings. Quite a number of them manifest concern for their spiritual welfare. One was stung almost to death yesterday by a disturbed swarm of bees. He told me, in the conversation I had with him, that he had been very wicked, but that he had left off all his bad habits, his swearing and his digging on the Sabbath. Digging for lead ore on the Sabbath is a common practice with the colored people in this mining district. This is done on the public lands, and the proceeds are their own. They justify themselves by the consideration that this is the only day that they can command.

At our last communion we had only one addition to our church in Potosi. The present is a time of much spiritual deadness with the common congregation. Few of "those who are with-

out," manifest any particular concern for their souls. The public preaching on the Sabbath, however, continues to be well attended. In my country congregation, where I administered the communion three Sabbaths ago, there was more than usual seriousness—a number presented themselves for the prayers of the pious. The same was the case at Union, in Franklin county, where I assisted on a sacramental occasion, on the first Sabbath in June. The latter is the place where I reported a revival in one of my communications about the beginning of the year. The converts, generally, hold out well. One young man has commenced preparation for the ministry.

From Rev. C. W. M'Pheeters, Union, Mo.

My commission came to hand yesterday, and will relieve me of considerable embarrassment in these times of difficulty, in procuring the necessary subsistence for my family, and also in contributing my mite to the Lord. On my arrival in this field of labor last fall, I found a little church consisting of about fourteen members; only one sermon had been preached during last summer in this place, if I am correctly informed. On my arrival, a prayer meeting was got up, and I soon became acquainted with those who love the Lord Jesus—but they seemed almost to despair of a revival of religion. However, a few individuals promised to pray specially for one of their unconverted friends. My sermons were generally directed to the church: they began to be more earnest in prayer. The place of holding worship is in the court-house. The congregation were frequently interrupted during divine service, by the firing of guns, throwing of stones, &c. A Sabbath was appointed on which the Lord's supper would be administered. Twenty-five have joined the church, and several more professed to entertain a hope.

During the quarter commencing with March last, there has been no special manifestation of the grace of

God as before, but as we hope a steady, progressive course; there are at present some six or eight inquiring sinners. The Lord has not left us, as was predicted by many. There are some very bitter enemies to religion here, who continue with undeviating perseverance in trying to lead some of the young professors astray. I was not fully aware, until lately, that some, indeed very many, were so anxious and would labor so hard to subject again the Lord's freedmen to the bonds of Satan. "But if the Lord be for us, who can be against us." This church now sustains two weekly prayer meetings, very well attended, one Sabbath school, one Bible class of about twenty; and the monthly concert is also generally well attended.

Candidates for the Ministry.

One young brother has left us, and is now preparing for the ministry. Another, who was converted last winter, I believe is determined on that course also. May Missouri soon supply herself with an efficient ministry; and have many to send abroad. This, by the blessing of God, can and will be done.

The Lord is beginning to pour out his Spirit on many places in this State. There seems to be a revival among his ministers. Over the same sections of country where some of them used to travel looking at and purchasing lands, they now go with another spirit; and several revivals have followed their course: in one upwards of fifty joined the church.

ALABAMA.

From an application for Missionary aid.

I do not receive the necessary support from my field of labor; nor is it to be expected under existing circumstances. The country is new, and in many places the population is sparse. The field is extensive; I ride more than 200 miles going and returning from the places I supply. Another circum-

stance which has tended much to thin our ranks, and diminish our strength, is the spirit of emigration. Add to this, the reverse which has taken place in the pecuniary affairs of the country. These things account for the request which I have thought it necessary to make of you.

P. S.—We have a precious revival among the negroes.

To the foregoing we add the following testimony of a layman, showing the nature of the field, and the spirit of the Missionary on whose behalf the aid and sympathy of this Society is requested.

We have many Presbyterians, but so scattered through the different valleys, as to seem indeed, like sheep without a shepherd. Our minister, after residing for some years south of this, came to this part of the state at its first settlement, and submitted patiently to the many privations of such a situation, for the sake of diffusing the first rays of heavenly truth. Through what was then a country just emerging from a wilderness, he may indeed be said to have been the pioneer of his Master's cause amongst us. For upwards of two years, he received nothing from the congregations to which he ministered, and now gets but a very inadequate support. He believes, and acts up to the principle, that a minister should devote his *whole* time to sacred duties; and is thus deprived of means which many resort to for a partial support. With all these temporal difficulties, his labors have been many, unremitted, and as I conceive, well directed. Perceiving the scattered condition of Presbyterians, his effort has been to nourish these little communities, until they become able to supply themselves with the Gospel, and then to aid them in procuring a minister. In this, and in other ways, he has no doubt done much good; and if sustained, will do much more. I will only add, that the peculiar situation of this country calls aloud for aid, and from his general acquaintance, his activity and devotion, and the confidence reposed in him, I know of none better calculated to do good in this particular section of country, or more

worthy the patronage of a society whose object is to have the gospel preached to the poor, and the hungry fed with the bread of life.

Thus it is, the world over: It is not by the rush of multitudes, whom health, education and talent qualify, and whom Providence calls, but by the solitary, self-denying laborer, that the dark and dreary wastes are enlightened and subdued to Christ. In some parts of our land, there are ministers, literally in each other's way. Parishes are divided and subdivided, till single towns contains half a dozen or more: and still there are ministers unemployed, floating about on the community, seeking "snug harbors;" while hundreds of such regions as those described in the foregoing application are left unvisited and unblest; or are trodden by the footsteps of but here and there a herald, who goes forth alone to proclaim salvation. Truly, the crown of the willing pioneer will, at the last day, be placed on the brow of only a few of all who aspire to the sacred office. But how bright will that crown be, how honorable the distinction it will confer, and how rich the reward of such as have attained it, through much tribulation, in obeying the command, "to preach the gospel to every creature!"

ILLINOIS.

From Rev. N. Gould, Rockwell, and Peru, La Salle Co., Ill.

LAYING THE FOUNDATION.

Since my last, we have received three to our communion by certificate, making in all eleven. One is gone to her home, having finished her work of self-denial, and is now reaping her reward. A few religious families came on last spring from whom we expect some help. Some of them are of the Baptist denomination. Elder Powell, of Vermillionville, has preached here twice, and Bishop Chase, at Peru, once. Otherwise, I have been the only supply, of any order, in these two towns. I preach alternately every other Sabbath, twice at each place. You already

know something of the importance of this location. Immigration is rapidly pouring in upon us. The 15th section, owned by the state, on which the canal terminates, and through which the rail-road passes from North to South, has recently been surveyed into town lots and partly sold. This lies between Rockwell and Peru. An early religious influence is of vast importance. Up to this, we have been able to secure the Protestant children in our Sabbath school. Capt. W. of the steam-boat "Ark," called on Sabbath morning, at Peru, to inquire at what hour the religious services commenced, and being told that the Sabbath school was then in attendance, came in, and at the close addressed himself to the school as the captain of the Ark. He expressed great surprise at finding the Sabbath at Peru, the Gospel ordinances, and especially a Sabbath school. He said that he had run his boat on the Sabbath the present season, but he should do so no more. At evening we made use of his ark for a chapel, in which we held a third service in presence of a large congregation. Last year at this season we had no child to attend a Sabbath school in Rockwell; and at Peru, no house was open to us for that purpose. Now we have thirteen children in attendance at each place. Our Bible class still continues interesting, and attendance very regular. Our Temperance society is receiving additions, and is exerting a good influence in discouraging the traffic, as well as the use of intoxicating liquor. With all the discouragements attending the formation and early growth of churches in the West, I feel encouraged as well as satisfied with my location: and I expect, ere long, to see efficient churches growing up as lights in this surrounding darkness. It is a day of small things, but I cannot feel that you are bestowing your patronage in vain, and to no profit.

From Rev. R. Barnes, Washington, Tazewell Co., Ill.

Since my last report, we have had a communion season, and received into

our church on a profession of their faith, two valuable members. We are at present making efforts to enclose our meeting-house. The frame, 50 by 38 feet, was put up last fall, and has remained till the present time a monument of our poverty. We hope to be able to finish the out-side this season.

Our village is improving externally, and increasing in its numbers and enterprise; and although a spirit of skepticism, deep-rooted and obstinate, appears to be prevalent among us, yet the Gospel is exerting a salutary influence upon society in general.

Owing, in part, to removals, by death and otherwise, this church has increased but slowly in its ability to support the Gospel, and in view of all the circumstances, it requires greater faith than I have reason to believe exists among us, to expect the change will soon be rapid.

FEELINGS OF THE CHURCHES TOWARDS THE SOCIETY.

Permit me to congratulate you upon the interesting field of usefulness which is opening before your Society throughout all this rapidly growing country. The sympathies of the great body of the churches in this state are for voluntary societies. The most intelligent Christians are sensible of the debt of gratitude which they already owe to the A. H. M. S., and they will have no disposition to try "experiments." While, then, we are permitted to labor in this spiritual harvest, may God give the increase, and may we gather much fruit unto eternal life.

From Rev. A. L. Pennoyer, Manchester and Winchester, Ill.

On arriving here, I found these churches in a very distressed condition. In Manchester every thing relating to the interests of Zion was truly in a desolate condition—the members divided among themselves—the Sabbath school abandoned—no place for worship. My first efforts were directed to bring the whole church into a Bible class; which has been successfully prosecuted. Then

a discourse was prepared and delivered, with reference to reviving a Sabbath school. This also succeeded, and a S. S. library was purchased.—Although the S. S. is not in as flourishing a condition as it ought to be, still it is doing much good. It numbers 30 and upwards. No other denomination maintains a S. school.—A convenient house for worship has been erected since the commencement of my labors; large enough to accommodate the whole town.

The house was occupied last Sabbath. Those who live in New-York, and at the East, among Christians who live for God and let their light shine all around them, can have but little idea of the worldliness and spiritual darkness prevailing at the West. Men, who at the East lived to promote the cause of Jesus Christ, in the West, often have a name to live, but are dead. My labors have been directed to bring the church to feel her responsibility and live for her Redeemer. At the same time sinners have been pressed to repent.

Since my arrival here, a gradual change has taken place in the observance of the Sabbath. It was no uncommon thing to see persons engaged in manual labor on the sacred day. Though there is still room for improvement, and much still remains to be done, yet much has also been accomplished. As to benevolent operations, but little has been done or can be done. The church has made great exertion to build their house. Reports have been made, however, from the Missionary Herald, and a sermon on the conversion of the heathen, was prepared and delivered on the Sabbath. The females formed a society for prayer, made a box, and declared that enough should be raised to send at least one Bible to the heathen. The result will be the collection of a few dollars for the foreign field.

From Rev. E. Kingsbury, Danville, Ill.

STEADY PROGRESS.

We have just closed a three days'

meeting of more than ordinary interest. Four heads of families were examined and admitted to this church. Though we have never been permitted to rejoice in any thing like a general revival of religion, yet we have usually had the privilege of welcoming a few to sit with us, for the first time, at almost every communion which we have held: and these seasons we hold quarterly. This little church in six years has increased from 14 to 50. It has not, during this time, been aided more than retarded by emigration.—We have been permitted to live in almost uninterrupted peace and harmony, and to rejoice in the steadfastness of those who have united with us. It has also been our happiness to do something for almost every object of religious charity.

INDIANA.

DEATH OF A MISSIONARY.

We learn from the following letter that our valuable and beloved Missionary to the Germans, at Fort Wayne, is no more. To the apprehension of short-sighted men, this seems a loss almost irreparable. That class of our population is rapidly increasing, and it is difficult to find evangelical ministers, who are qualified by a knowledge of both the English and German languages, and of the Americo-Germanic character of the large number born in this country of German parents. We deeply sympathize with the bereaved flock and family of our late Missionary; and with great solicitude inquire, where shall another such be found to supply his place?

From the German Congregation at Fort Wayne, Ind.

Our hearts were cheered and made to rejoice by the kindness of your Society, in forwarding a commission and aid to our beloved pastor, the Rev. Jesse Hoover. But ah, our joy was soon turned to mourning! for scarcely had we begun to feel the benefit of your assistance, as manifested by the zeal and undivided attention which

Mr. Hoover was thereby enabled to bestow upon his ministerial office, ere our pastor himself was called away from his earthly field of labor, to reap his heavenly reward. Why these things are so we cannot comprehend. "God moves in a mysterious way, his wonders to perform." We can only say, His will be done.

We have thought proper, as a congregation, to address you a few lines, informing you of Rev. Mr. Hoover's decease, by which dispensation of Providence, you have been prevented from receiving your yearly report of his labor. His wife and two orphan children are left without their natural protector, and dependent; and his flock is without any one to break unto them the bread of life, or to give them a word of advice or reproof in season. Since the death of our pastor we have kept up the Sabbath school, which he assisted us in establishing. At the close of school, the congregation assemble and have a sermon read to them, and an exhortation by one of the elders. The Sabbath school instruction is given in both the English and German languages. Many of our young people being in a short time able to read the English language, the desire and necessity of acquiring it is very great. The same plan is pursued by the congregation in Adams county, 15 miles south of Fort Wayne. We still pray and trust that God in his merciful Providence, will send us another faithful minister. We have written to another man in the south part of this state, who preaches in both languages. He could, however, supply us only by making another vacancy, and the support we can promise we know is not sufficient. Those only who have experienced them can know the difficulties, expense and privations attending our emigration and location in the wilderness. But we feel assured that these will, in a few years, be overcome, and that any assistance that you could give us at this time, would be amply repaid by the weight and influence that would be thrown on the side of religion, by having a faithful minister among us at this time. About one half of the German population here are Catholics,

and the oppression and irregularities of their priest are so great, that some of the most intelligent of them are brought to a stand, and may perhaps be convinced of their delusion. At all events, the contrast between the two modes of worship should be constantly held up to their view, and thus perhaps they might be led to embrace the truth as it is in Christ Jesus. If it is consistent with your mode of business to send Mr. Hoover's widow a draft for the last quarter of his year, it will be thankfully received by her.

Whatever you can do for us, consistently with your regulations and the state of your funds, will be most thankfully received by your brethren in the West: and that the rich blessing of our Heavenly Father may rest upon the efforts of your Society, is the prayer of this congregation.

THE DARK AND GLOOMY DAY.

To the writer of the following letter we would affectionately say, Dear Brother, take courage. Think it not strange concerning the fiery trials which you are called to endure, as though some strange thing happened unto you. Many others, Missionaries to the new settlements, know what it is to drink of the same cup. When they read your report, their hearts will swell with sympathy, and their supplications will ascend on your behalf, to the same mercy seat where they are accustomed to carry their own sorrows. And besides these, there are many Christians who love the cause of Home Missions, who give to it their liberal and steady patronage, and who follow their benefactions with their prayers. These will feel *with* you, and *for* you—they will "agree," in spirit, at least, as "touching the thing they shall ask" in your behalf. Endure, therefore, the rebuke of the Lord, in this dark and gloomy day; and doubt not that if you are faithful to Christ, he will redeem his pledge, and be with you in your trials, and greet you at last with a welcome to his eternal rest.

The gracious God has spared my life to close another quarter in the service of the A. H. M. S. O that I could

make glad the friends of the Redeemer, by reporting the out-pouring of the Holy Spirit, and the conversion of sinners! But, alas, this pleasure I must not now enjoy. My report must be of a very different character. My health has not been good—I have suffered much in body and mind. Worldliness and great stupidity generally prevail. The money pressure, which has not been so sensibly felt, in this place, until a few months past, has of late pressed this people almost to madness. How it will terminate, I cannot say; but few, at present, seem very sensible of the worthlessness of earthly things, compared with the favor of God, and the interests of the soul. All the evils, of which I have spoken in former reports, still abound. Professors of religion are to be found in all the different churches, who treat the Sabbath with comparative indifference, and some of them perform journeys on that holy day. We have indeed formed a Temperance society, of members from three or four different religious denominations, and have made some strong efforts to prevent the vending and drinking of intoxicating liquors; but some of us have brought an almost overwhelming storm of wrath upon ourselves. The scenes and circumstances of a few months past, have been well adapted to try the hearts and character of the members of this church. One has given us the sad evidence of total dereliction. It being plain to all that it was our duty so to do, we, unanimously, proceeded to his expulsion. He is a very base man, and uniting with some others of like feelings towards this church, he has been able to produce, by detraction, slander, &c., some agitation; but God has kept us together until this time, and we trust he will still keep us.

The constant agitation in relation to the General Assembly, temperance, slavery, &c. leave the minds of most but little opportunity or inclination for solemn reflection on the momentous concerns of the soul.

Brethren, you *will pray for me*. My mind is often much dejected and almost in despair, in view of the almost universal skepticism, and of the wide extended moral waste around

me. Could you send me, or could I obtain a large number of tracts on the Sabbath, temperance, and on infidelity, &c., I might circulate them to the advantage of this wandering people.

I have not received one cent of money of this people for more than six months, and but very little of any thing else for my support.

OHIO.

From an eye Witness.

USEFULNESS OF THE A. H. MISSIONARY SOCIETY.

I have no language to express my views of the importance and usefulness of the A. H. M. S. It sends forth its Missionaries into the midst of ignorance, superstition, and vice, and soon the foundations of all that is desirable in human society, all that purifies and elevates it, are laid. It stops not here; it holds up the hands of Moses till Amalek is subdued—till intelligence, refinement and true piety, take the place of ignorance, semi-barbarism, and vice in every form: and yet the half is not told. The rising generation is trained up to fear and praise the Lord, and in prospective view the vast wilderness blossoms as the rose, and all our valleys are vocal with the praises of the Redeemer. Could my voice fall on the ear of every one who contributes to the funds of your Society, I would cry with solemn earnestness and emphasis, "Stay not thine hand, friend of humanity, friend of Zion, friend of God, stay not thine hand—in behalf of thousands on thousands of dear children growing up in sin and ignorance—ignorance of letters, of the delights of refined society—ignorance of moral obligation, of the character and government of Jehovah, of the glories and woes of the world to come—I beseech you, I charge you, cease not to sustain by your prayers and alms the cause of Home Missions—the offspring of heavenly benevolence—the bestower of ten thousand blessings upon them that are ready to perish."

A GOOD FIELD FOR GOOD MINISTERS.

From Rev. J. Boggs, Bucyrus, Crawford Co., O.

Permit me, though a stranger, earnestly to solicit aid for some of our vacant churches. In this Presbytery (Marion) they are very numerous. In this county I stand alone: in Hardin county, there is no Presbyterian preacher, and the same is true in respect to several adjacent counties. They are entirely destitute of any one to break to them the bread of life. Many parts of the country are very densely populated; precious souls are perishing, and sinking down to eternal ruin. Here and there you will find a little band of praying people, which, through the blessing of God, may be the nucleus of a large and flourishing congregation. There are among them "Aarons and Hurs," who will stay up the hands of a faithful minister: but upon the greater part of the country, might be written "desolation." And those good people who are scattered here and there, have been so long deprived of the Gospel, that many of them are ready to faint, and become discouraged. In other instances they are growing cold.

The church in behalf of whom I write is Grand. It is located in the northwestern part of Marion county, on the edge of Hardin county. In connexion with this church is Kenton, the county-seat of Hardin. At Kenton, they could not do much towards supporting a man, but at Grand, they could perhaps support a man one half of his time. A large number of the people of Grand are from the western part of New-York. They are a praying people, and desire a praying man. With such a man there are flattering prospects of building up a very large church. Respecting Kenton I know but little. As it is a county-seat, and in a very rich country, it will doubtless be a place of some importance. But whatever be its prospects, there are deathless souls there.

These churches, as you perceive, will need some aid from the Home Missionary Society. If you can find any self-denying man, who is willing

to labor for Christ, and is willing to encounter some of the difficulties which those in new countries have to endure, urge him to come out here. Could you find more than one minister, who is willing to come out to the West, send them on. There are churches waiting for them, and churches that are able to support them. There are a great many self-denying men needed in the north-western part of this state.

TENNESSEE.

From Rev. John D. Wilson, Blount Co., Ten.

LABORING AMIDST AFFLICTION.

Since my last communication, the Lord has again visited my family with afflictions. My wife and one of my children have been brought near the grave: and although through the attention of a benevolent physician, and the divine blessing, my child has recovered his health, and my wife been partially restored, yet, as a family, we are the subjects of affliction. Through fatigue and loss of sleep, my own health has been jeopardized; and I have been recently under the necessity of suspending some of my usual appointments on the Sabbath. The domestic trials above mentioned, in connexion with that responsibility which I feel rests upon me as an ambassador of Christ, often weighs me down, and forces me to exclaim "who is sufficient for these things."

The obstacles with which I have to contend, are such as generally abound in this country—viz. the traffic and use of ardent spirits, the dissipation of the youth, and horse-racing—a species of gambling countenanced here, to a certain extent, by our laws.

VIRGINIA.

APPLICATION FOR AID—A SPECIMEN OF MANY.

Our lot is cast in a section of country less favored than many others with the means of grace. The number who

love our Lord and Saviour Jesus Christ is exceedingly small, compared with the vast multitude who are enemies to the Redeemer, without God and without hope. Without a preached Gospel, a deep moral gloom must for ever becloud our future prospects; since it is the uniform course of divine Providence to save sinners through the ministry of reconciliation. We must therefore rely on this blessed institution for the accomplishment of this great and glorious end. Being few in number, and generally poor, we are unable to sustain a minister among us. thus situated, we are under the necessity of looking abroad for assistance. We greatly prefer the aid of your Society, because it is based upon the principles of voluntary action. Your Society has done more than any other in supplying the destitute in our own land with the Gospel of peace, and promises to do still more in carrying forward the triumphs of the cross among those who otherwise would go down to the grave without the grace of the Gospel.

There is no other Presbyterian church in this county, except a small church near the line, a part of the members of which reside in another county. We cannot raise more than fifty dollars here, which falls far short of the amount requisite. Small subscriptions have been obtained in other parts of the county; but the whole, when taken together, is very inconsiderable, not exceeding one hundred and twenty or thirty dollars. A man could support himself by teaching school, but we are aware that this would detract much from his usefulness as a minister. We need all his time in a ministerial capacity; and could you make an appropriation of one hundred and fifty dollars for the present year, this would relieve us from our present embarrassed condition. We hope in a few years to be able to support a minister without foreign aid. If the state of your funds is such as to aid us, we would consider it an unspeakable favor. And we hope to be able, at some future period, to cast into the treasury of your Society, which has done so much in giving the bread of eternal life to the destitute.

RELIEF AFFORDED IN THE TIME OF NEED.

The officers of a Missionary Society have to suffer much that is painful, especially in receiving and replying to appeals for the Gospel which they cannot supply. Yet they sometimes have a high degree of enjoyment in their work. Expressions of thankfulness—giving evidence that the Missionary appropriations have afforded a real and substantial relief, and filled the dwelling and the heart of the faithful laborer with joy—are often received, which make us sharers of the gladness which it is our office to dispense.

From a Missionary Report.

It is with heartfelt gratitude to God that I now address you. The second year of my labors has closed. I had given up all hopes of Missionary aid, and was in embarrassed circumstances—the church not having been able to bear half of my expenses. Two days ago I received a renewal of my commission. You can judge, perhaps, with what pleasure I received it, and with gratitude to my Heavenly Father, who has thus by his goodness prevented me from suffering.

From another Report.

Had it not been from an unwillingness to trouble with a letter one who is obliged officially to read them by scores and hundreds, I would have set down, at once, on the receipt of my last commission, and told you at length, the happiness which that letter gave to me, and to the session. To me, it was indeed most welcome. It opened a passage, and let light shine down through a dark cloud that seemed to cover the whole hemisphere. I could not but thank the Lord, and take courage.

DELAWARE.

“DESPISE NOT THE DAY OF SMALL THINGS.”

During the past quarter our meetings

at the church, and at places around in the country, have been well attended. We have had an increase of pew-holders, so that instead of receiving between \$80 and \$90 per annum as I have done for three years, I have received above \$130 this year from this feeble society. Their contributions to benevolent objects have amounted to about \$150.

An increase of our library has augmented our Sabbath school.—Another promising one has been opened in a destitute region.

The temperance cause, too, is still on the advance—ten were added at our last meeting—and lately a promising society, on the true plan, was organized in a drinking, Sabbath breaking, infidel neighborhood, not far distant, where such an attempt last year, would, I think, have been met with “lynching.” Thus even in a land of moral death the A. H. M. S. is doing good.

NEW-JERSEY.

From a Missionary in a Manufacturing Town.

I am still engaged in such efforts as appear most suitable to battle with the powers of darkness, and “beseech men to be reconciled to God.” And though there is a little visible progress, yet it is so little, and obstacles stand up so thick and formidable all around, that I sometimes feel overwhelmed and disheartened. The cause of Christ has advanced in a small degree. During the past spring, we have reason to believe that four or five have been converted to God. One of these yesterday professed Christ, was baptized, and sat down with us at the table of the Lord. Thus since you sent me here, both he and his wife have, we hope, been led out of darkness into the true light. Their family is now a family of prayer. We have also made an aggression upon our northern frontier this season, and gathered a new Sabbath school of about forty children from among the woods and rocks. Several of these are far advanced in

youth; but still of the whole forty I do not suppose that a dozen can be found who can read at all, and of these last, very few can intelligently read even their Bible—so deplorable is their ignorance! I see more and more proof daily, that I am in a semi-heathen country. How true it is, that where the light and vivifying energy of the Gospel are unfelt, every other light goes out, and moral death reigns.

NEW-YORK.

From Rev. L. Hall, late of Centreville, N. Y.

FRUITS OF A REVIVAL.

Since my last report nothing of special importance has occurred, excepting that a number have united with the church. As the fruit of the revival, twenty-three have united by profession—eighteen since I forwarded my last report. The number of hearers on the Sabbath has considerably increased, and the prospects of the church for permanency and usefulness are favorable. The present number of church members is eighty-three. The whole number added during the past year, is thirty-one—of whom twenty-three were added by profession. During the first year of my labor in Centreville twenty-six were added to the church—sixteen by profession and ten by letter; making the whole number added in two years fifty-seven.

LABOR NOT SPENT IN VAIN.

On reviewing what has occurred in connexion with my labors since my last report, I can see but little which, to human view, seems encouraging or cheering. And yet when I converse with some of the best members of the church, who, when I entered this field were not only sinners, but violent, open opposers of the great doctrines of revelation, I am led to

exclaim "What hath God wrought!"—And what may he yet work in the case of other sinners! Our Sabbath school has been recently opened under circumstances apparently auspicious. In consequence of the agitation of the Presbyterian church in reference to Sabbath school books, and Union question books, the church here have thought it best to take the simple word of God for the question book; and give out for a lesson as many verses as the pupils can commit. Such questions as the lesson obviously suggests, are asked by the teachers.

SHALL HE BE SUSTAINED—OR SHALL HE FLEE?

From a Missionary Report.

I have tried, in my poor way, to do what I could. I trust by the grace of God, I have been enabled to preach the word plainly and faithfully, and have often done it with tears; but I seem, after all, to have effected little, and sometimes, I have concluded, I have accomplished nothing to any good purpose. But few in the town, except professors, and not all of them, seem to have regard for the Lord's day; and of course, such attend regularly upon no evangelical preaching. At the village of C. there are about three hundred souls, and with the exception of a few sisters in the different churches, and one Methodist minister, there is not an able, active, consistent, influential Christian amongst the whole—not one that can be depended on for steady, consistent, persevering Christian effort. I have found it impossible to sustain, regularly, a prayer-meeting or Bible class here. Many, of all ages, are most astonishingly ignorant, even of the first principles of the Gospel, and what is worst of all, seem determined to remain so. I fear, yes, brethren, I am *sure*—and I say it with pain—that the influence of more than one half of the professors in town, even of those called evangelical, is worse than that of open infidels.

They neither reverence God, his Sabbaths nor his ordinances. Many of them I know are in the constant habit, even in our own church, of visiting, conversing about and doing worldly business on the Lord's day. In but few families, I fear even amongst professors, is the worship of God regularly maintained—most of the youth and children have grown and are growing up, uninstructed and unrestrained. In view of this, I have often wept and mourned, and exclaimed, can these parents be Christians? Many of them I have often visited, conversed and prayed with, but in most cases, as yet, it seems to have done very little good. How trying, O how heart rending to the ambassador of the blessed Jesus, to know that his visits, exhortations and prayers, are a *weariness*, even in families of his professed disciples! I have uniformly been treated respectfully as a man, but have often wept and groaned, in view of the total aversion of the many with whom I have conversed, to any serious personal conversation on the great subject of salvation.

We commend the above extract to the attention

1. Of ALL WHO PRAY for Home Missionaries. Read it, and conceive yourselves in the writer's place, and whatsoever ye would that he should do for you, do ye even so for him—i. e. pray for him.

2. Of ministers who are thinking of leaving their fields of labor because of difficulties. How few of you, brethren, can tell so mournful a tale of discouragements as the above. In all your trials, then, think that there may be some who are worse off even than you are; and resolve to bear up against, and not flee from difficulties.

It is obvious from such statements, that there are many cases where Home Missionaries suffer greater trials of feeling than some Foreign Missionaries. Who would not rath-

er labor in Greece, or Bombay, or Ceylon, than in such a field as that described above! From the heathen, or from open opposers of Christianity, we expect no sympathy or aid, and therefore their hostility does not discourage us. "If it had been an enemy—I could have borne it." But the wounds inflicted on the Saviour "in the house of his friends," are more painful than any others.

CANADA.

From Rev. E. J. Sherrill, Eaton, L.C.

A PASTOR SETTLED.

I was ordained pastor of this people on the 10th of June. The public exercises were held in a barn conveniently fitted up for the purpose. It was filled with attentive hearers, who came from every part of this, and some from neighboring towns. It was a pleasant, and, I believe, a joyful day, to this church and people. The day following we had a temperance meeting. With but one dissenting voice, we resolved to abolish the old, and adopt the comprehensive pledge. On this principle we now act, and will act till the enemy is driven from our township. I speak with confidence, but not without reason. I had previously left pledges for the youth in five different schools in town, which secured for us a little army, who will soon be ready for another, and we hope a FINAL onset. In different parts of the town where I go preaching the word, I find the Spirit of God moving; two give evidence of having passed from death unto life. Sabbath schools are now in operation in five different districts within the bounds of my labors. As yet, we are living in the unity of the Spirit and in the bonds of peace. We are of names many, but in feeling and effort *one*. Pray that no root of bitterness may spring up amongst us.

Correspondence.

From one of the Secretaries travelling in the West.

COMPARATIVE EFFICIENCY OF ECCLESIASTICAL AND VOLUNTARY EFFORTS.

In travelling through some portions of this country, the best supplied with preaching, I have been struck with the fact that some of the most needy and neglected moral wastes lie within the limits of large ecclesiastical bodies. Within the last few days, it has been my lot to contemplate several such fields of almost uncultured barrenness, surrounded with a cordon of churches, and presbyteries, and associations. As I have looked upon the condition of these communities, I have wondered how they could have been permitted to remain so long desolate, immediately under the eye of ecclesiastical authority. If the doctrine were correct, which some maintain—that the most efficient and only proper way of advancing the cause of Christ is through the public bodies which are appointed for the government of the churches, we should expect these destitute districts would be noticed by the presbyteries to which they naturally appertain—that the sympathies of their own immediate neighbors would be excited, and the process of evangelization commenced. According to the doctrine above alluded to, for what higher end could ecclesiastical bodies exist than this? And yet, scores of years elapse, and almost all that is accomplished is the fruit of *individual* faithfulness—the effect of the voluntary principle—not of ecclesiastical action. Individual compassion, prayer, contributions and labors do the work. When the difficulties are so far surmounted that churches can be organized, then the ecclesiastical bodies step in very properly to take the oversight of them. Though they cannot build them up, they can exercise a salutary influence in governing them, when built up by other means.

HOW THESE THINGS MAY BE ACCOUNTED FOR.

Shall we, then, undervalue ecclesiastical bodies as useless, because they do not accom-

plish all that some expect from them? Or may we not rather suppose that too much has been looked for at their hands—that a species of service has been required which they are not fitted to perform? And that so far as they have *appeared* to accomplish any thing in the way of aggression upon the kingdom of darkness, it has been by departing from their ecclesiastical character; and acting as companies of individuals who are agreed in the thing they seek, that is, as voluntary societies.

1. What is an ecclesiastical body? It is a collection of churches and their ministers—each of whom has as much as he can do to cultivate his own field. It may safely be assumed, that there are very few if any ecclesiastical bodies in our country, which possess a surplus of ministerial strength and piety that is not needed to meet the demands of the churches belonging to them. How then can they evangelize the destitute portions of the land? They cannot, and it is not reasonable to expect them to do it.

2. Ecclesiastical bodies do not possess the necessary funds for such operations. In a few cases funds have been accumulated and put under the care of ecclesiastical bodies for specific purposes; but this is not the case to any great extent, and in our country probably will never become general. Hence, in their organized capacity, these bodies may be said to have no pecuniary resources. The *individual* members of churches have the means; and they may give in view of the claims of God upon them as individual stewards; but the church organizations have no such claims. Their giving is not made a term of communion when men join the church, nor their neglect to give, a ground of exclusion. Whatever *appears* to be done, then, by the ecclesiastical bodies, is not done by the church, "*as a church*." If it were, the funds would be furnished, not by individuals, but by the church "*as a church*." If the directors of a bank wish to discount a note, they can do it, for the bank, *as a bank*, has funds for that purpose; but should they agree to do some deed of charity, they would have to do it from their private resources, be-

cause for such purposes, the bank is not organized. And though every director and stockholder should contribute heartily to the object, still it would not be done *as a bank*, but as voluntary individuals providentially associated together for other objects, and happening to agree in this. I am persuaded, then, that what ecclesiastical bodies have seemed to accomplish in the way of benevolent enterprise, has been by the voluntary workings of Christian feeling, with the spontaneous offerings of individual hearts; and that the ecclesiastical organization has not really facilitated the good effect, but rather retarded it—because all who belong to the body have a kind of *ex-officio* connexion and control in the enterprise, whether their *hearts* are in it or not. And in this respect, voluntary associations must ever have the advantage over the ecclesiastical: they do not have to carry along with them a dead weight, a mass of material not congenial to

the work they have in hand. If any persons, however, prefer to prosecute the experiment of laboring under the direction of church courts, they have the right to their preference; and no advocate of *voluntariness* ought to object to their exercise of that right, except as he may regret to see Christian effort thrown away.

I have been led to these remarks by the conviction, forced upon me as I pass through the country, that comparatively little is doing to advance the cause of religion in our land, that is not done, directly or indirectly, by the benevolent societies: and that should those societies cease their operation, ecclesiastical bodies, through the abundance of their appropriate work, would ere long let down the standard of Christian activity to the low degree, where under their auspices, it stood for so many ages, before the true system was revived.

Miscellaneous.

INTERESTING DONATIONS.

A CHILD'S LEGACY.

To us the donation mentioned below has a peculiar value attached to it by its connexion with parental affection, weeping over the early departure of an only child, and by its having been the property of one who, while here, loved to talk of the kingdom of heaven, and who, we trust, is now enjoying its felicity. May it have peculiar value in the eye of heaven; and by a blessing accompanying it wherever it shall go, enhance the eternal joy of the parents and the child, when they shall meet where parting and tears shall be no more.

From Rev. Z. S. Barstow, Keene,
N. H.

Enclosed are \$5, which were put into my hands by Mr. C. P. Perkins, a member of our church, as a donation to the A. H. M. S. It was money belonging to his only son, and only

child, Charles Henry Perkins, whose remains were interred on last Sabbath morning. He was a lovely, conscientious child, of five years of age, who loved to hear the Bible read better than any other book, who shunned the company of the wicked, and who loved to repeat the words of the Saviour, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." There is reason to hope that he was sanctified from the birth.

"Sweet rose, in air whose odors wave,
And color charms the eye,
Thy root is ever in its grave,
And thou, alas! must die."

CHRISTIAN FEMALES PREACHING THE GOSPEL.

Let it not be supposed from this caption, that the American Home Missionary Society has added to the list of enormities which

have been charged upon it, that of commissioning as Missionaries, some of the sex whom an apostle "suffered not to teach," and of whom he said, "it is a shame for women to speak in the church." There is a legal maxim which says, "What we cause others to do, we do ourselves." It is in this sense that some Christian females—we hope there will be many more—are preaching the Gospel to the destitute. The following instances are furnished by our Agent in Western New-York, Rev. J. A. Murray. Others might be added from different sections of the country.

1. A lady at C. said to me, a few years ago, "I hope next year to be able to do more for your important Society." At the same time she put into my hand a roll of bank notes, which I found, on counting, amounted to *one hundred dollars*. This lady has *every year since given the same amount*, and thus annually sustained a Missionary.

2. At I., the present week, a lady handed me a *fifty dollar bill*, saying, "I have saved this by doing without help a year." On a former occasion she said to me, "I have come to the conclusion to give the cause of Home Missions, a hundred dollars. I was afraid you would not call on me, and that I should be obliged to go out and endeavor to find you. I live plainly, and thus am enabled to do something. Did I follow the fashions, as many think they must, I should have scarcely any thing to give. *The more I give, the more I seem to have to give.*"

3. At V., a fortnight since, a lady informed me "she had lately come into possession of some property, and that she wished to do some good with it before prosperity hardened her heart;" and then, as a tear of gratitude beamed in her eye, for the privilege, she requested me to put down her name for *one hundred dollars* as her donation to the A. H. M. Society.

4. A lady in R. once said to me "You may depend on me for \$100 for the A. H. M. S. *It never occurred to me that I could do so much.* I thank you for giving me the privilege."

5. I received a letter a few days since, enclosing \$100, from which I send you the following extract—

"Mrs. — proposes, by this and future donations, to sustain a Missionary on some destitute field, as your Committee may direct. She has no choice as to the man or the place, so that the Gospel, through her instrumentality may be faithfully preached to souls ready to perish."

6. The P. S. of another letter from Mr. Murray says—"I have opened this at the post-office to acknowledge the receipt of another \$100 from a widow lady, who wishes in this way to preach the Gospel of her ascended Lord. Four or five ladies in Western New-York, are thus spreading the tidings of salvation. Whose name shall be enrolled next on the honored list?"

We have not room to make the appeal which the above facts suggest: we can only ask—*Are there not ONE HUNDRED LADIES in the United States, who will this year preach the Gospel by proxy*, by giving each one hundred dollars to the A. H. M. Society, to be expended in supporting the Gospel among those who otherwise must remain destitute?

NOTICE.

TRACTS FOR HOME MISSIONARIES.

The American Tract Society has generously offered to supply each Missionary of the A. H. M. S. who may not otherwise be able to obtain them, with five thousand pages of tracts for distribution in his personal intercourse with his people, or in excursions among the destitute. This appropriation has been already announced; but owing, possibly, to some misapprehension, comparatively few have availed themselves of its provisions. We therefore renew our request, that those of our Missionaries who have not facilities for procuring tracts through local societies, would apprise us in their next quarterly reports of their desire to receive an appropriation. On the receipt of such information, orders will be sent, by means of which tracts can be obtained from some neighboring Depository.

Appointments by the Executive Committee of the A. H. M. S., from July 15th to August 15th, 1838.

Re-appointed.

Rev. Isaac Crabb, Chapinville, N. Y.
 Rev. Reuben Willoughby, Olean, Burton, and Postville, N. Y.
 Rev. Charles F. Halsey, East Stockholm, N. Y.
 Rev. Samuel Wells, Oriskany, N. Y.
 Rev. Heman S. Colton, Long Grove and Aurora, Illinois.
 Rev. D. K. Gally, Gates, N. Y.
 Rev. Seymour Thompson, Springwater and Co-hocton, N. Y.
 Rev. Elijah Wollage, Wheeler, N. Y.
 Rev. John Dudley, Mt. Morris and Flint River, Michigan.
 Rev. Z. Eddy, to go to Michigan.

Rev. C. J. Knowles, Riverhead, L. I.
 Rev. Nahum Gould, Rockwell, Ill.
 Rev. J. W. Eastman, Rocky-Spring, Ohio.
 Rev. R. H. Rankin, Pisgah and Indian Creek, Ind.
 Rev. John Crawford, Coal Creek, Ind.

Not in Commission last year.

Rev. Jonathan Leslie, Centerfield, N. Y.
 Rev. H. B. Stimson, Windham, N. Y.
 Rev. David F. Palmer, Macon, Va.
 Rev. Robert Holman, destitute places in Alabama.
 Rev. A. W. Gray, Panama, N. Y.
 Rev. J. H. Prentice, Fulton, Ill.
 Rev. Stephen Peet, Green Bay, Wisconsin.
 Rev. Eliphalet Kent, Greenwood, Ind.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 15th to August 15th, 1838.

NEW-HAMPSHIRE—

Milford, First Cong'l Ch., Sab. School, 4 00

MASSACHUSETTS—

Missionary Society, by B. Perkins, Asst. Treasurer, 1076 42
 Amherst, College, Rev. Prof. Tyler, 12 50
 Hampshire Miss. Soc., by E. Williams, Treasurer, 200 00
 Holden, Mrs. Perry, 1; Miss Sophronia Perry, 3, 4 00
 Northampton, South Farms, Beney. Soc., by Mrs. Lydia Lyman, Tr., 15 00
 West Attleboro, Ladies' H. M. S., 27 10
 Williamstown, Fem. Char. Soc., Mary E. Smedley, Treasurer, 20 00

CONNECTICUT—

Danbury, Cong'l Ch. and Soc., by Rev. R. S. Stone, 41 27; Eli T. Hoyt, 50, 9 50
 Darien, Cong'l Ch., 10 00
 Fairfield, a Friend, 100 00
 Farmington, Mrs. Mary Rowe, 54 08
 New Canaan, Home Miss. Soc., 138 50
 New Haven, East. Dist., H. M. Assoc., by H. E. Hodges, Treasurer, 27 42
 North Greenwich, Ch. and Soc., by Isaac Peck, Treasurer, 32 16
 Plainfield, Ch. and Cong., by Rev. S. Rockwell, 31 00
 Sharon, Paul Smith, L. M. in full, 25; Miss Chaffee, 1; A. Boland, 2; E. Hamlin, 1; F. A. King, 1; E. Jenkins, 1; by D. Gould, 23 04
 Winsted, Coll., by Rev. James Beach, 5 00
 Woodbury, Asa Judson,

NEW-YORK—

Brooklyn, Second Presb. Church, 108 38
 Kinderhook, Home Miss. Assoc., by H. Blanchard, Treasurer, 26 56

New-York City, viz:

Bleecker-st. Church, Mon. Con. Coll. by M. Wilbur, 6 16
 Bowery Church, W. W. Chester, 50 00
 Bowery and Pearl st. Chs., Mon. Con. Coll., by H. Aikman, 26 63
 Spring-st. Church, W. Patton, Jr., 75
 Salem, Ladies' Sew. Soc., to const. Rev. A. B. Lambert, a L. D., 125 00
 Shelter Island, S. A. Loper, 3 00
 Walworth, First Pr. Ch., of which \$30 is to const. Rev. Royal West, a L. M., 40 00

NEW-JERSEY—

Newark, Rev. Selah B. Treat, 25 00
 Newton, Mrs. Halsted, 2 00
 *Parsippany, Presb. Ch. and Cong., by Rev. Mr. Ford, 3 36
 Rahway, Legacy of Miss P. Hampton, 50 00

PENNSYLVANIA—

Gibson and Arrarat, Aux., by Rev. J. Sherer, 25 00
 Pottsville, Presb. Ch., by Rev. J. M'Cool, 50 00

OHIO—

Central Committee of Agency for the West, by Rev. H. Little, 290 00
 Sandusky, Samuel Moss, 2 00

INDIANA—

Clinton Ch., by Rev. G. G. Porter, 13 00
 Sarah Gibson, by Rev. R. H. Rankin, 5 00
 Collected by Rev. S. G. Lowry, 9 00
 Mr. Meeker, 5 00

\$2746 83

K. TAYLOR, Treasurer.

* The amount acknowledged as from Whippany in the number for August, should have been from Parsippany.

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

INTERESTING DOCUMENT.

AFTER the remarkable work of God in New-England in the beginning of the last century, it was suggested by a writer in the Boston Gazette of May 31st, 1743, that a convention of Ministers should be held to "consider whether they were not called upon to give an open, conjunct testimony to an event so surprising and gracious, as well as against those errors in doctrine and disorders in practice, which through the permitted agency of Satan have attended it, and in some measure blemished its glory and hindered its advancement." Accordingly, on the 7th July of the same year, about ninety Ministers met at Boston for the above purposes. After a sermon, they proceeded to confer together, and to hear the letters of such as desired but were not able to attend the meeting. As the result of their deliberations they drew up and published the following document, which was signed by sixty-eight ministers—the number of those who remained, the others having left.

THE TESTIMONY AND ADVICE

Of an Assembly of Pastors of Churches in New-England, at a Meeting in Boston, July 7th, 1743, occasioned by the late happy Revival of Religion in many parts of the land.

If it is the duty of every one, capable of observation and reflection, to take a constant religious notice of what occurs in the daily course of common providence; how much more is it expected that those events in the divine economy, wherein there is a

signal display of the power, grace and mercy of God in behalf of the church, should be observed with sacred wonder, pleasure and gratitude? Nor should the people of God content themselves with a silent notice, but publish with the voice of thanksgiving, and tell of all his wondrous works. More particularly, when Christ is pleased to come into his church in a plentiful effusion of his Holy Spirit, by whose powerful influences the ministration of the word is attended with uncommon success, salvation-work carried on in an eminent manner, and his kingdom, which is within men, and consists in righteousness and peace and joy in the Holy Ghost, is notably advanced. This is an event which above all others invites the notice, and bespeaks the praises of the Lord's people, and should be declared abroad for a memorial of the divine grace; as it tends to confirm the divinity of a despised Gospel, and manifests the work of the Holy Spirit in the application of redemption, which too many are ready to reproach; as it may have a happy effect, by the divine blessing, for the revival of religion in other places, and the enlargement of the kingdom of Christ in the world; and as it tends to enliven the prayers, strengthen the faith, and raise the hopes, of such as are waiting for the kingdom of God, and the coming on of the glory of the latter days. But if it is justly expected of all who profess themselves the disciples of Christ, that they should openly acknowledge and rejoice in a work of this nature, wherein the honor of their divine

master is so much concerned; how much more is it to be looked for from those who are employed in the ministry of the Lord Jesus, and so stand in a special relation to him, as servants of his household, and officers in his kingdom? These stand as watchmen upon the walls of Jerusalem; and it is their business not only to give the alarm of war when the enemy is approaching, but to sound the trumpet of praise when the King of Zion cometh, in a meek triumph, having salvation. For these and other reasons, we, whose names are hereunto annexed, pastors of churches in New-England, met together in Boston, July 7th, 1743, think it our indispensable duty, (without judging or censuring such of our brethren as cannot at present see things in the same light with us) in this open and conjunct manner to declare, to the glory of sovereign grace, our full persuasion, either from what we have seen ourselves, or received upon credible testimony, that there has been a happy and remarkable revival of religion in many parts of this land, through an uncommon divine influence; after a long time of great decay and deadness, and a sensible and very awful withdraw of the Holy Spirit from his sanctuary among us. Though the work of grace wrought on the hearts of men by the word and Spirit of God, and which has been more or less carried on in the church from the beginning, is always the same for substance, and agrees, at one time and another, in one place or person and another, as to the main strokes and lineaments of it, yet the present work appears to be remarkable and extraordinary, on account of the numbers wrought upon. We never before saw so many brought under soul-concern, and with distress making the inquiry, "What must we do to be saved?" and these persons of all characters and ages. With regard to the suddenness and quick progress of it, many persons and places were surprised with the gracious visit together, or near about the same time; and the heavenly influence diffused itself far and wide like the light of the morning. Also in re-

spect of the degree of operation, both in a way of terror and in a way of consolation; attended in many with unusual bodily effects. Not that all who are accounted the subjects of the present work, have had these extraordinary degrees of previous distress and subsequent joy. But many, and we suppose the greater number, have been wrought on in a more gentle and silent way, and without any other appearances than are common and usual at other times, when persons have been awakened to a solemn concern about salvation, and have been thought to have passed out of a state of nature into a state of grace. As to those whose inward concern has occasioned extraordinary outward distresses, the most of them, when we came to converse with them, were able to give, what appeared to us, a rational account of what so affected their minds; viz. a quick sense of their guilt, misery and danger; and they would often mention the passages in the sermons they heard, or particular texts of scripture, which were set home upon them with such a powerful impression. And as to such whose joys have carried them into transports and ecstasies, they in like manner have accounted for them, from a lively sense of the danger they hoped they were freed from, and the happiness they were now possessed of; such clear views of divine and heavenly things, and particularly of the excellencies and loveliness of Jesus Christ, and such sweet tastes of redeeming love as they never had before. The instances were very few in which we had reason to think these affections were produced by visionary or sensible representations, or by any other images than such as the scripture itself presents unto us.

And here we think it not amiss to declare, that in dealing with these persons, we have been careful to inform them, that the nature of conversion does not consist in these passionate feelings; and to warn them not to look upon their state as safe, because they have passed out of deep distress into high joys, unless they experience a renovation of nature,

followed with a change of life, and a course of vital holiness. Nor have we gone into such an opinion of the bodily effects with which this work has been attended in some of its subjects, as to judge them any signs that persons who have been so affected, were then under a saving work of the Spirit of God. No; we never so much as called these bodily seizures, convictions; or spake of them as the immediate work of the Holy Spirit. Yet we do not think them inconsistent with a work of God upon the soul at that very time; but judge that those inward impressions which come from the Spirit of God, those terrors and consolations of which he is the author, may, according to the natural frame and constitution which some persons are of, occasion such bodily effects. And therefore that those extraordinary outward symptoms, are not an argument that the work is delusive, or from the influence and agency of the evil spirit.

With respect to numbers of those who have been under the impressions of the present day, we must declare there is good ground to conclude they are become real Christians; the account they give of their conviction and consolation agreeing with the standard of the holy scriptures, corresponding with the experiences of the saints, and evidenced by the external fruits of holiness in their lives: so that they appear to those who have the nearest access to them, as so many epistles of Christ, written, not with ink, but by the Spirit of the living God, attesting to the genuineness of the present operation, and representing the excellency of it. Indeed, many who appeared to be under convictions, and were much altered in their external behavior, when this work began, and while it was most flourishing, have lost their impressions, and are relapsed into their former manner of life: yet of those who were judged hopefully converted, and made a public profession of religion, there have been fewer instances of scandal and apostacy than might be expected. So that, as far as we are able to form a judgment, the face of religion is late-

ly changed much for the better in many of our towns and congregations; and together with a reformation observable in divers instances, there appears to be more experimental godliness, and lively christianity, than the most of us can remember we have ever seen before.

Thus we have freely declared our thoughts as to the work of God so remarkably revived in many parts of this land. And now, we desire to bow the knee in thanksgiving to the God and Father of our Lord Jesus Christ, that our eyes have seen, and our ears heard such things. And while these are our sentiments, we must necessarily be grieved at any accounts sent abroad, representing this work as all enthusiasm, delusion and disorder. Indeed it is not to be denied, that in some places many irregularities and extravagancies have been permitted to accompany it, which we would deeply lament and bewail before God, and look upon ourselves obliged, for the honor of the Holy Spirit, and of his blessed operations on the souls of men, to bear a public and faithful testimony against; though at the same time it is to be acknowledged with much thankfulness, that in other places, where the work has greatly flourished, there have been few if any of these disorders and excesses. But who can wonder, if at such a time as this, Satan should intermingle himself, to hinder and blemish a work so directly contrary to the interests of his own kingdom? Or if, while so much good seed is sowing, the enemy should be busy to sow tares? We would therefore, in the bowels of Jesus, beseech such as have been partakers of this work, or are zealous to promote it, that they be not ignorant of Satan's devices; that they watch, and pray against errors and misconduct of every kind, lest they blemish and hinder that which they desire to honor and advance. Particularly, that they do not make secret impulses on their minds, without a due regard to the written word, the rule of their duty: a very dangerous mistake which we apprehend some in these times have gone into—that lay-

men do not invade the ministerial office, and under a pretence of exhorting set up preaching; which is very contrary to gospel order, and tends to introduce errors and confusion into the church. That ministers do not invade the province of others, and in ordinary cases preach in another's parish, without his knowledge, and against his consent: nor encourage raw and indiscreet young candidates, in rushing into particular places, and preaching publicly or privately, as some have done to the no small disrepute and damage of the work in places where it once promised to flourish. Though at the same time we would have ministers show their regard to the spiritual welfare of their people, by suffering them to partake of the gifts and graces of able, sound and zealous preachers of the word, as God in his providence may give opportunity therefor: being persuaded God has in this day remarkably blest the labors of his servants who have travelled in preaching the Gospel of Christ.—That people beware of entertaining prejudices against their own pastors, and do not run into unscriptural separations.—That they do not indulge a disputatious spirit, which has been attended with mischievous effects; nor discover a spirit of censoriousness, uncharitableness, and rash judging the state of others; than which scarce any thing has more blemished the work of God amongst us. And while we would meekly exhort both ministers and Christians, so far as is consistent with truth and holiness, to follow the things that make for peace; we would most earnestly warn all sorts of persons not to despise these outpourings of the Spirit, lest a holy God be provoked to withhold them, and instead thereof to pour out upon this people the vials of his wrath, in temporal judgments and spiritual plagues; and would call upon every one to improve this remarkable season of grace, and put in for a share of the heavenly blessings so liberally dispensed.

Finally, we exhort the children of God to continue instant in prayer, that he, with whom is the residue of

the Spirit, would grant us fresh, more plentiful and extensive effusions, that so this wilderness, in all the parts of it, may become a fruitful field: that the present appearances may be an earnest of the glorious things promised to the church in the latter days; when she shall shine with the glory of the Lord arisen upon her, so as to dazzle the eyes of beholders, confound and put to shame all her enemies, rejoice the hearts of her solicitous and now saddened friends, and have a strong influence and resplendency throughout the earth. Amen! Even so come Lord Jesus; come quickly!

The above was signed by sixty-eight ministers, fifteen of whom, however, added the following exception—

“We concur with the testimony, for the substance of it, excepting that article of itinerancy, or ministers and others intruding into other ministers' parishes without their consent; which great disorder we apprehend not sufficiently testified against therein.”

STANZAS.

Onward, Heaven's appointed men,
Publish wide your tidings blest:—
Point, O point the slaves of sin
To the Savior's promised rest.
Work of glory! work of God!
Arm'd with victory from on high,
With the Gospel's sandals shod,
Through each thorny desert fly.
Bear the glorious standard far;
Faint not in the weary way;
Turn not from the coming war;
Boldly meet the thick'ning fray:
Soldiers of the crimson'd cross
Few, but in your weakness strong
Counting all, but duty, loss,
Rush amid the opposing throng:
Leads your van the Prince of Peace;
Angel squadrons are your guard;
Fight till you obtain release;—
Christ assures your high reward!

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. XI.

OCTOBER, 1838.

No. 6.

What kind of Ministers the New Settlements need.

FREQUENT and urgent appeals for laborers to be sent by the A. H. M. S. to different sections of our country, have been received, and spread before the public in this periodical. Although the responses to these calls are by no means so frequent as we could wish, yet some applications for missionary employment are presented which the Committee are obliged respectfully but firmly to decline. Experience in the conduct of the missionary enterprise, as well as the very full and distinct testimony of the friends of religion in the new states, teaches that not every good minister is qualified for a pioneer. The following is from a very intelligent clergyman—not a Missionary—in Michigan:

“We are in great need of more men, in Michigan, of the *right stamp*. Men who cannot keep together a congregation in the East, will never succeed in building up one at the West. I make not this remark because your Missionaries are not *generally* successful. Their standing would be good, not to say high, in any of the Presbyteries or Associations of the older states. But I make the remark because, when I travelled through the eastern states, I found many who supposed that if a minister’s services were not in demand there, he had better come to the West. Now, I repeat, what has so often been said—‘*A man who cannot get a ready settlement at the East, will not succeed at all in the West.*’ ”

The foregoing extract presents, in substance, the language of all who write for ministers to be sent to the newer sections of the country. Often, however, they are more specific, and plead for men of rare qualifications—qualifications, indeed, which it is perhaps too much to expect combined in any large number of ministers, as long as human nature is the material out of which they are made. For example, an application recently received, describes the candidate in the following language:—

“He must be orthodox—taking the confession of faith, *ex animo*, as containing the system of doctrines held and taught by him—no antinomian, nor yet a metaphysical, hair-splitting, run-mad new-divinity-man will do. He must preach the truth as it is in the Bible. He must be a man of at least moderate talents, sound judgment, moderately furnished for his work, prudent, discreet—of ardent piety, humilty—not ambitious of station, name, &c., willing to live frugally, and satisfied to occupy a place in Zion where he may be useful though not conspicuous. His manners in the pulpit should be sprightly, his speech pretty rapid, his voice loud and pretty strong. It would be an advantage to be able to lead the singing. He must preach without his notes, or without frequent reference to them. In private, or out of the pulpit, he must be affable, sociable, at home every where, and treat all

as friends and acquaintances. Much must be done by him by visitation. The confidence, esteem, and warm affections of the people, may in this way be most easily attained. No eccentricities should attach to him."

Another communication pleads for a minister, who must be

—"Possessed of a good constitution, so that he may put up with the simple fare and rude accommodations of this new region, and be able to labor hard without having recourse to the comforts and indulgences which are attainable at the East. Of course, a single man, or one of small family, would be best adapted to our condition. I need not say that we have many persons in these new parts, who are hostile to all religion, and who are skilful in wielding the weapons of a Paine and a Voltaire. Besides, we have numerous errorists, especially Catholics and Universalists. The man of God therefore needs to be able to meet these several foes with their own weapons."

Again—

"Send us a man of ardent piety, one who is willing to know nothing but Jesus Christ and him crucified; a discreet man, and one who will command the respect of the world; for we have many influential people in this county who might be brought in, if only a suitable minister could be stationed here."

Making all due allowance for that pride and selfishness of human nature, which sometimes disposes applicants to suppose their own town the most important locality, and themselves the most intelligent community of their region, there is abundant evidence that a deep conviction rests upon all Christian hearts in the new settlements, that ministers, to be useful there, must possess the main qualifications of the sacred office in a peculiar degree. Doubtless there are churches in the mushroom cities and towns of our country, that ought to abate somewhat of the constellated excellencies which they demand in the man who shall come to them with the embassy of heaven. Still, we

think the exigencies of the cause imperiously demand a high standard of ministerial qualifications, in those who propose to be Missionaries to the new states. Let us mention some of these qualifications.

The minister who is to labor in the recent settlements will need ardent piety. 'But ought not every minister to be ardently pious?' Yes—but to the pioneer it is pre-eminently requisite. In old settled communities, where society is consolidated and arranged, where the fathers and mothers in Israel diffuse around them an air of godliness, where the general temperature of religion will stand at a good height, whether it be so in the minister or not—the absence of a decided, glowing piety, may do less injury than in a new field. In the latter, the soul of the Missionary is like a solitary brand—a single coal removed from its fellows—and placed amid unkindly influences, there to preserve its own heat, and also to kindle adjacent substances. The Missionary is often the principal or only light in a benighted region; and if the light that is in him be darkness, how great is that darkness! And how wretched must be the man who is set for a leader of the Lord's host, to whom a whole community are looking as their teacher, example, and guide, who yet is conscious that he lacks the spirit to meet these responsibilities! How miserable will he feel, amid the poverty, sickness, contradiction and ingratitude accompanying the missionary work, unless sustained by an internal energy of grace that no discouragements can overcome! If a man be deficient in piety, don't encourage him to go to the new settlements—don't expose him to the tremendous temptations—to the crosses on the one hand, and the snares on the other—which will beset him in the West.

He must have good talents. The new countries are settled by men of enterprise and mental vigor. Few others rise superior to the considerations of comfort and the neighborhood of friends and long cherished associations, and tear themselves away from the homes of their youth, to settle where everything is rude and unformed. Hence, the West is full of persons who may be regarded as picked men—men chosen from the whole United States, for strong points of character and energy of action. Such men cannot be taught religion by preachers of feeble talent.

If they oppose Christianity, they do it with all their might; if they espouse her defence, it is with the same energy. Hence, either to conquer her foes or to lead her friends, she requires champions of at least good mind—sound, discriminating, disciplined mind. They may have more or less *polish*, and if they are not suited to one field, they may be to another; but earnest, resolute good sense, conscious ability to grapple with the opponents of Christianity, are indispensable for the man who exposes himself to the exigencies of the missionary work.

He should be a *practical* man—

“For, not to know
Of things at large, remote from common use,
But what before us lies in daily life,
Is the prime wisdom.”

If he does not understand human nature; if he is continually expecting from the mass of men such honorable treatment and just appreciation of his talents and labors, as only the wise and good award him; if he is visionary, abounding in projects which are splendid in the conception, and require the happy concurrence of many particulars in order to success; if he insists on having men and things just as they *ought* to be, and cannot tolerate them as they *are*; if he is wanting in a happy discernment of what is becoming the *time*, the *place*, and the *company*; if he is fond of the abstract and transcendental, rather than the concrete and the practical—the ultimate result will be, that he will find himself out of his element in the new settlements. He will study, and labor, and fail. He will wonder at the stupidity of the people, lament over their want of taste, feel him-

self undervalued and slighted, and secretly rue the day when he went to the West. This will show itself in frequent removals from one charge to another—

“But ’tis a poor relief we gain,
To change the place, yet keep the pain”—

And the ministerial work, under such circumstances, is cumbered with trials which do not properly belong to it, but spring rather from the defects of the individual.

Perseverance is requisite in the Western ministry. The phases of society are so various and changeful, that the same work has to be done over and over again, ere any thing like permanency can be predicated of religious institutions. ‘Take hold, hold fast, and *hold on*,’ was the laconic charge given to a young preacher by one who had seen service in that field.

But we are fearful lest, from the naming of these very necessary qualifications any should infer that the West is not an inviting field. Such an impression would be very erroneous. To those who have the right spirit and abilities, it is truly a land of promise. There are indeed much toil and many foes, but the reward is proportionally great. The privilege of laying foundations, of moulding society, of seeing speedy results, of having fresh and growing impulses to excite one’s own intellect and heart, is worth all the toil and self-denial which they will cost a man of the right stamp; to say nothing of that crown of rejoicing which Christ will place upon the head of him that is faithful to the end.

Correspondence of the A. M. S.

MISSOURI.

THIS noble country is rapidly advancing in population and in political importance. It is one of the largest states in the American Union. Its numerous water courses; the luxuriant growth of vegetation which covers, and the exhaustless mineral treasures which lie beneath its fertile soil; as well as its central position in the great Western valley and on the Mississippi river, must make it a pow-

erful member of the national confederacy. Hence, it is with deep emotion that the Christian philanthropist perceives the great disproportion between the means of moral culture and the other influences which are forming the character of Missouri. We have for ten years faithfully pleaded the cause of this interesting state—have publicly, and in private interviews and correspondence, laid the claims of its waste places before the con-

sciences of ministers seeking Missionary employment—and yet we are told that the number of its ministers is no larger than it was years ago; while the demand has increased more than fourfold. As Christians, and as patriots anxious for the future happiness of our country, we are deeply distressed by this state of things. We know of no good reason why it should be so. We earnestly beseech all candidates for missionary employment in the West, to ask themselves if they are not personally responsible to do something to supply this painful deficiency.

From Rev. A. Wright, Paris, Mo.

DESTITUTE PLACES IN MISSOURI.

Since the first of May I have visited several places in which it appears to me important that the Gospel banner should be unfurled.

I have visited the north fork of the Salt river, where there has been little or no preaching of our order since my own labors there five or six years ago. Yet the population in that time has more than doubled. Presbyterians in this neighborhood have diminished—one family now remaining. This I regard as an important post. The population is dense, and many souls are yet to be gathered into the fold of Christ. I have also visited the south fork of Salt river, where there is a rapidly increasing population, and where I preached occasionally five or six years ago. This settlement has become destitute of regular preaching of any kind. The only church found in the settlement is Campbellite. This is an important post.

I have also visited Lick creek settlement where I occasionally preached some years since. The population in the course of four or five years has more than trebled. Yet there is no church in the settlement of any denomination, and but few members of any religious society. The people however have built a very comfortable school-house, which is sufficiently large to answer for a place of religious worship. They are fond of meetings, and give good attention to the preaching of the word.

I have also visited Centerville, about seventy-five miles from this place, at the solicitation of one Presbyterian family, anxious for the Gospel. Here is a strong settlement, consisting of different denominations, Presbyterians, Methodists, Campbellites, &c. Infidelity, Sabbath-breaking and intemperance, are some of the evils complained of here.

From Rev. Amasa Jones, Deep-Water, Missouri.

The region where the writer of this is laboring, is the new county of Rives, on the waters of the Osage river, about one hundred miles west from Jefferson City, Mo.

LIGHTS AND SHADOWS.

After some delay I received the renewal of my commission. It affords me some consolation, laboring, as I am called to do, in these ends of the earth, that the managers of the A. H. M. S. are not altogether discouraged in extending their aid to one who feels that he needs some pecuniary help, but more especially, many most ardent prayers for help from on high. The aid granted in temporal things, is received as an earnest that I shall not be forgotten at the throne of grace.

Discouragements.

I have for some time past labored under many discouragements. Those who have for any considerable time resided in a frontier settlement will be able more fully to understand me, when I say that all my efforts are fraught with discouragements. The inhabitants are so scattered, so unaccustomed to attend on the means of grace, their minds so little cultivated, their feelings so blunted, owing to the peculiar life they have led, it is not strange that the Missionary should often feel that his lot is cast in a land of barrenness and drought, a land of darkness and death.

Since arriving here we have had our regular meetings every Sabbath.

Sometimes they are well attended, at others only a few are present. Our Sabbath school, which also is regularly attended to, is subject to the same changes. One Sabbath our hopes are highly raised, the next our prospects appear so dark that we are liable to sink in despondency. "The day of small things" is not to be despised. This gives us encouragement, and we try to continue our efforts. The number of inhabitants is almost weekly increasing. Judging from the past, we shall soon be surrounded by a tolerably dense population. Some who have made selections here are professors of religion, persons of wealth, and have moved in the higher circles of society. A few such settlers cannot fail to change, in some measure, the present order of things, and give great encouragement to those who wish well for Zion.

Encouragements.

The little band of believers on the "Double Branches," for whom I preach every third Sabbath, seem happy and prosperous. Their Sunday school is quite encouraging. They also observe the monthly concert, and come prepared to cast into the treasury of the Lord according as he is pleased to give them ability. Our little meetings there are reviving seasons. These bright spots in the midst of the gloom which surrounds us, give courage to labor, though in the midst of the valley of dry bones.

Temperance principles, for the last three months, have made but small and slow advances. It is very difficult to know how to come at the people on this subject. Many seem to be rationally convinced of the evil arising from the use of ardent spirits, but have not the moral courage to resist temptations so often presented before them. There is but one common school within the limits of my missionary field. It is quite doubtful whether a competent teacher could at present find suitable encouragement. I have some hope that during the coming winter an effort will be made to sustain one.

Whenever you approach the mer-

cy seat, think of my lonely situation, and pray God to give me grace equal to the day.

WISCONSIN.

From a Clergyman.

Your favor, containing a draft on your Treasury for \$100, was duly received. Rest assured that the aid it afforded, and the kind feelings it expressed, greatly cheered our hearts as well as abated our privations. For though I am getting old in the service of my good Lord, I never experienced so much strait and embarrassment, as during the last year. Still, by the Lord's goodness, as a family we did not really suffer; though we had to live literally from day to day. The aid your Committee afforded was exceedingly seasonable. I am to a great extent dependent on your Society for what money I get the present year. And you know, dear sir, that even \$100 is but little towards supplying the bare necessities of life to a family of some half dozen members. Let it be added also, that as we get all our materials of living from the East, we have to pay from 20 to 50 per cent. more for these things than you in the city. Rely on it, your Missionaries have not said too much about the difficulties of living on the frontier; disgusting, perhaps, as long and doleful stories may be, about such common things as eating and drinking.

Had it not been that I came to this upper country for life, have built me a house, and dislike fitfulness and change, I should be this fall on the line of march back to the "empire state," to which I have had several warm invitations. But I am here to *live, or die*: and if my family is spared, and we can get a little clothing, and *one good meal a day*, I am west of the great lakes, doing what little I can for my dear Master, in what is indeed a "*waste howling wilderness*." The moulding of a great community as this will be, on Christian principles, is a work of time. It

is but little of the whole machinery, or of its effects, that is visible at any given moment. Only we know this—*we are growing*. To frame religious society in some parts of the West is like raising a bad case of typhus:—you have to *make* the man almost from the grave. The interior of this territory is filling up very fast; and ministers are greatly needed; though there is at present but little to support them. But this Wisconsin, for gentle stream and dale, and fruitful valley, and easy subjugation, and incomparably fine climate, and good water, is not second to any portion of the nation. And as the people are chiefly Eastern, they will naturally look to you for fostering care during their infancy and childhood; a favor, which, at no distant day, they will be both able and willing to recompense in kind; as a young but fresh and promising accession in the sacred army of Christian benevolence.

A more interesting field is not now open in our country for laying the foundations of science and religion, among a people who yet revere the Puritan name. It is placed at this natural gate-way to the interior—the upper valley of the Mississippi and Missouri;—a country as yet but little known; but which, from what is known of it, bears satisfactory indications of possessing itself the resources to sustain an empire. From the rate of emigration into this region, a rate not less than 4000 persons per month, hard as the times are, we ought to have eight or ten Missionaries per month: instead of that, we have not five Missionaries a year. How good soever, like the loaves on another occasion, “what are they among so many?”

From a Missionary in Wisconsin.

It is with unfeigned gratitude to God that I attempt to preach the Gospel in this destitute region; and I am thankful to you, and to your Society, through whose liberality and kindness I am chiefly sustained. It is

true some \$60 or \$80 have been subscribed here towards my support; but I have no prospect of ever realizing much benefit from it. The friends of religion are kind to me and my family, showing us almost every attention that friendship can suggest. Such as they have they give unto us: silver and gold they have not; and few are able at present to provide themselves with the necessaries of life, much less, to furnish them for our benefit.

From Rev. C. Nichols, Racine, Wisconsin Ter.

We have a commodious room for meetings at Racine, simply as a temporary convenience. It will doubtless soon be used for other purposes. Our meetings here have been better attended than formerly. Sometimes the assembly appears quite solemn. They are always serious and attentive. The interest and number of the Bible class rather increase. I hope great good will result from that effort here. The Sabbath school here numbers about thirty scholars. It is usually well attended, and promises much good. We have obtained a fine library. The children are mostly from Methodist families. I hold a meeting here and at the rapids on Root river, about three miles distant, on the same Sabbath. The meetings there are well attended.

I hold meetings at the Head of Pike as usual. The place in which we are compelled to have our meetings is entirely too strait for us. I believe chiefly owing to this fact, there has been but little increase of numbers in our congregations. I could get no one here to take the charge of the Sabbath school, because, as they said, the parents would feel no interest in it, and the children would not attend; and I doubt not this is too true concerning most of the parents and children in the neighborhood.

Desire for preaching.

Petitions are coming from the West

continually for preaching. I am to spend next Sabbath more than thirty miles west of this at Spring prairie, a large and flourishing settlement, only eighteen months old—yet the road is fenced on both sides for more than two miles, and large farms are enclosed on either side, and many hundreds of acres—I had almost said—*groaning* under the burden of the first or second crop. If the inhabitants within five miles of that delightful street, would unite their hearts and exertions in the cause of Christ, they could have a large society now, and would soon be able to support a minister of the Gospel.

TROUBLES OF THE SETTLERS UPON THE GOVERNMENT LANDS.

The people here had hoped for a little time, after the ratification of the pre-emption bill, to procure the means to pay for their lands. Nothing could have taken them more by surprise than the advertisement for the sale of this so recently settled portion of the territory. Very few even of the more wealthy are prepared for it. Many have expended all they had, and involved themselves in debt, in living and making small improvements, and must now be left, with short notice, to the mercy of the speculator; and I fear most will borrow money at a high interest, and will be obliged to give up their lands at last. The excitement on the subject is great, and almost universal. It is painful to think, that in all probability many poor, industrious families, who have spent their *all*, involved themselves in debt, endured almost every privation and hardship, must shortly abandon their small improvements, empty-handed and disheartened, or retain them only at the pleasure of the speculator. I should not advert to these things, if I did not consider them as vitally affecting the interests of Zion among us. Instead of the inquiry, What shall I do to be saved? it is, and will be I fear for months to come, How shall I procure my land, my home? How shall I provide for my family? This is the reason why

I must content myself with almost nothing from the people this year also. I fear this section of the territory will feel the shock for years to come.

ILLINOIS.

Temporary trials incident to a new country.

I read in the Home Missionary concerning the straitened circumstances of some of my fellow Missionaries, and my deepest sympathies are called forth. I have no such dark and distressing circumstances to relate, though I could speak of my poverty, and speak the truth. I could describe the log cabin which I have hired for the year; could tell you of the exposures of my family when the rain came down through the roof and walls of the house, till there was not a place large enough in the house for a bed to stand, without being wet, while on that bed lay the mother with a young infant. But I forbear; I doubt not your hearts are daily affected with such recitals. Those who enter the Lord's harvest field are expected to labor and toil, and if needs be, to suffer; and they must do it if they would gather any precious grain into the garner of the Lord. The conversion of a world is not the result of a few feeble efforts of the church. The instrumentality must bear some proportion to the work to be accomplished. We need not therefore look for the day of millennial glory till the church has burst the chains of worldliness and selfishness; and taken the attitude of self denial and endurance. Here and there one seems to be living in some degree under a sense of the amazing responsibility which rests upon the church. But I seriously question whether this feeling is general among those who belong to the household of faith.

The sanctuary here and at —, is generally very well attended when I am present. My health has been such this summer as to prevent my making those vigorous efforts, which

seem indispensable on the part of the minister of the Gospel who would be successful in winning souls to Jesus Christ, especially in a population composed of materials so heterogeneous in their nature. I preach on the Sabbath, superintend the Sabbath school, have a weekly prayer-meeting, and visit as I have opportunity. In reviewing the past quarter I see much to mourn over. I am but a child in spiritual things, especially in the arduous work of the Gospel ministry. I feel an increasing desire to do something for my blessed Lord and Saviour.

Protracted Meetings.

The time is at hand when protracted and camp meetings are usually held in this part of the country. There is in this arrangement too much the appearance of a periodical religion; but we are obliged to embrace every opportunity for presenting the truth to very many who never are seen in the sanctuary, but who occasionally attend special meetings. May we yet enjoy the rich manifestations of the grace of God! It requires patient and persevering labor on the part of those who plant and build up churches in this western land. A few boisterous sermons will not do the work. Truth, plain, Bible truth is the weapon to be used—"line upon line and precept upon precept." We need men of good common sense, who can adapt themselves to circumstances, who can study and preach any where, and be happy in their work.

May the Lord continue to bless the A. H. M. S. Under her culture this part of the land is beginning to flourish. These infant churches in their maturer years will bless the hand which now fosters them.

A GOOD PASTOR NEEDED.

Any clergyman proposing to take up his abode in the West, and who can be well recommended as possessing the qualifications of piety, talent, and practical good sense, as

set forth in our remarks on page 126, may do well to turn his attention to the place mentioned below. It is an important location, and ought to have an able minister.

From the Application of the Church in Ottawa, Ill.

Our church was formed in 1833, embracing 18 members, in the midst of a population of 200 souls. It contains now 60 members, and our population has increased to 2000, in a territory of about 15 miles square.

Ottawa is situated on both sides of the Illinois and Fox rivers, at their junction, in the midst of fertile prairies abounding in stone coal and timber, with immense water power, and possessing commercial advantages not inferior to any other place in the state, and contains about 1000 inhabitants. Steam-boats come up to this place several months in the year. We have a meeting-house on one side of the Illinois river, and a court-house on the other, which are used for public worship, and it will be expected that our pastor will occupy them both alternately on the Sabbath. In view of the influence which Ottawa is exerting, and which it will continue to exert, in an increasing ratio, upon the surrounding settlements, and its more immediate vicinity, we feel that it is of vast importance that we have the services of a man, who shall possess an eminent degree of talent, piety, and devotion to the work of saving souls.

From Rev. Henry Kroh, Mt. Carmel, Ill.

Mr. Kroh is the Missionary to the Germans in the southern part of Illinois. He and his family have labored under many discouragements, arising from sickness and a privation of the comforts which were needed in their circumstances. We rejoice to learn that amid many things which are calculated to depress, our Missionary is in good spirits, and is disposed to maintain his ground.

Notwithstanding that our Lutheran

friends have separated from us, we have great cause to be thankful to Almighty God. He has visited us in mercy, and we rejoice in the hopeful conversion of four persons. Our church numbers 35, and they are a comfort to me. Although few have been added during this quarter, those whom we have received come up to their duty well. Our Sabbath school has 70 scholars and is in a flourishing state. We are getting permanent teachers. I labor much in this school; and I have also a Bible class of 23 pupils. We contemplate building a church next summer. It will require about \$1000, and we have already a subscription of \$600.

My prospects are more encouraging for a permanent location, than at any previous time. My family and I have labored hard this summer to provide a few rooms, that we may spend the winter comfortably; but I am compelled to appeal once more to your Society for aid. My people are not able to raise more than \$155 this year. Next year, two of my children will be able to do a little more than support themselves. Five of us have been sick the past week; my wife is sick at the present time, and I am myself scarcely able to sit up while I write this letter. Yet we still hope for better times. I enjoy better health in this climate than in any other I have ever lived in, except during August and September. A railroad from this place to Alton is advancing rapidly. A dam, with a lock, is to be constructed across the Wabash, one mile below this place, which will cost \$200,000. This work is bringing large numbers of German and Irish Catholics; their priests are also to be seen in our streets, and the bishop has been here laying his plans. Some families of the Romanists have attended our meetings and I think have received benefit.

The collection of a large number of persons at the points where public improvements are going on, renders it important that every thing that can be done for their moral interests, should be done promptly. This Missionary has accordingly been reappointed for another year.

A NEW FORM OF DIFFICULTY.

The trials of churches in the new settlements have always been numerous and sore; but a new and severe affliction seems about to come upon some of them, in consequence of the ecclesiastical troubles in the Presbyterian church. The following may be taken as a specimen. Alas, is it not enough that "Jacob's friends are few"—must they be "divided too"?

From a Missionary Report.

It is well known, that the infant churches of the West have, for a long time, been contending with practical scepticism, and a spirit of speculation which has rolled, almost, beyond every boundary. And, under these influences, some of them have dwindled nearly to extinction. But in the effects consequent upon the ecclesiastical movements of 1837, they are called upon to contend with a sorer evil. Churches, which before were not able to concentrate vitality sufficient in themselves to perpetuate their existence, are now rent in twain; and, in many cases, the question is yet to be answered, whether either of the fragments will survive a disruption so violent.

This, to some extent, is the present condition of our little church. Since the division of our Presbytery, one of our elders, a man of wealth, and the sole proprietor of our present house of worship, has given in his adhesion to the "orthodox" Assembly. He has likewise advertised us, that we can occupy his house but two or three Sabbaths more.

When I came to the place the congregation was small, especially in the after part of the day. But, subsequently, there has been a uniform increase. And, although the house has since been seated more commodiously, it is now too strait for us. Last Sabbath, it was as uncomfortably crowded in the afternoon as in the morning. In addition to this, there is always a respectable number in attendance at the third exercise, or evening lecture. To lose our house, therefore, at such a time, cannot fail to affect the interests of the congrega-

tion. But we hope the consequences, if injurious, will not be permanent. On Monday last, the society appointed an efficient board of trustees, and authorized them to contract, immediately, for the erection of a commodious building.

"HAS THE SPIRIT OF HOME MISSIONS DEPARTED?"

We hope our readers will not grow weary of appeals for laborers. We are constrained by our convictions of the overwhelming importance of the subject, to give "line upon line."

LABORERS NEEDED IN ILLINOIS.

From a Report.

Permit me in conclusion to reiterate the prayer for more laborers. I am filled with amazement, when I look at the beauty, resources, and prospective greatness of this state, in contrast with the apparent indifference with which it is viewed by the ministry. Every thing is in the process of formation. Its future character is, now, in the hands of the potter, who will stamp it with his own peculiarities, "whether they be good, or evil." The following question, therefore, should be answered promptly by the American ministry. Shall these productive prairies be sown with "good seed," and cultivated for an eternal harvest, or shall they be left for an enemy to enter and sow "tares"?

That an intellectual and devoted ministry can give a permanent complexion to the future character of this state, I fully believe. But they *must* be men of sufficient power to hold the restless minds of the West to the TRUTH; and of sufficient devotedness, to give themselves *wholly* to the work of the ministry.

Said one of our sharp-sighted speculators, after listening to a pointed sermon from —, "Ah! it takes such men to hold speculators." And men of the *right stamp* will attract them to our little sanctuaries until they overflow. And are there not

Pauls at the East, who will come over to Macedonia and occupy our leading points of influence? Do they inquire "Who are here to appreciate their worth?"—a concentration of much of the intelligence and enterprise of New-England and New-York. And besides, a powerful state, rendered prosperous and moral by their exertions, will embalm their names in the urn of a grateful remembrance.

I know several county seats, with a population of more than a thousand, calling, but calling in vain for ministers. There are also a number of rich farming communities that are despairing of receiving ministerial aid. They have the means for their support, but the men cannot be found. Said a brother to me, not long since, "I fear we cannot complete our meeting-house without a minister." Shall it rot down again? Where are the men to fill the breach? Has the spirit of HOME MISSIONS departed?

TENNESSEE.

From Rev. R. H. Snoddy, Knox Co., Tennessee.

My preaching has been stated, and there has apparently been some good effect arising from the ministration of the word. I assisted brother Pope at his sacramental meeting, where the work of the Lord was wonderful during the meeting. Eighteen joined the church, and many more are hoping or anxious.

I had a meeting ten miles from Liberty on the fourth Sabbath of July, where the word appeared to take great effect.

From Rev. R. E. Tedford, McMinn Co., Tenn.

ACCEPTABLE AID.

I cannot express my gratitude to your Society, and to the great Head of the Church—the Father of all benevolent societies—for the renewal of

my commission for the current year. I had expected to be compelled to engage in school-teaching to support my family. But God, by his gracious providence, has rendered it unnecessary. Such is my feeble health, that a sedentary life, such as teaching involves, is very injurious to me. Indeed, before the receipt of my commission, I had resolved to decline the school, and to labor for the Lord, trusting in him to provide for me and my family.

It is painful to find so many persons in this new country who profess to be Christians, who yet neglect the worship of God in their families. The withering influence of the spirit of speculation prevails to an alarming extent here. The poor Indian is cheated and abused—by those too who profess the religion of mercy and justice. The Sabbath is desecrated: hunting, fishing, buying and selling, are common on that day. The poor Cherokee, and others who desire it, can obtain the means of intoxication on the Sabbath as well as on any other day of the week. In many instances, this is furnished by those who profess to be the children of God. Alas, how can we expect the Indian to learn righteousness, and to yield up his heart to the religion of the white man, when he sees such things practiced by those who profess to embrace the religion of the Bible!

From Rev. J. D. Wilson, Blount Co., Tennessee.

MERCY DROPS.

Since my last, God has let fall some mercy drops from the fountain above. On last Saturday and Sabbath we held a two days' meeting in the bounds of Crooked Creek church, and two individuals on that occasion made a public profession of the religion of Christ, and many others came forward, desiring an interest in the prayers of the people of God. There are also others who have privately given satisfactory evi-

dence of a change of heart, who as yet have made no public profession. Amongst the subjects are some who have been engaged in making and vending ardent spirits. They profess a determination to quit the practice. Many who have given no particular evidence of desiring an interest in the prayers of the people of God, have exhibited signs of deep concern and conviction. A revival has taken place amongst our Baptist brethren, in the same general region. How cheering to enjoy even any mercy drops from the fountain of salvation! It is my earnest prayer, that what we have received may be but the few drops before a more copious shower of divine grace! There are yet many in this land who are high-handed in rebellion. Profaneness, Sabbath-breaking, intemperance, in connection with the rage for speculation and gain, pervade a dense population throughout this general region.

IMPORTANCE OF BEGINNING EARLY.

The experience of all Missionaries shows how much easier it is to evangelize a community by beginning early, before the seeds of vice and error begin to yield their deleterious harvest, than it is to dislodge the rank growth when it has covered and possessed the soil. The most prosperous missions of the A. H. M. S.—in which the most good is accomplished in the shortest time, and at the least expense—are those which were commenced in the infancy of the settlements where they are planted. On the other hand, there are some older sections of the country, where large appropriations have been made, and continued from year to year, with scarcely any diminution in amount, and very little apparent success—owing, as it appears, to the fact that every thing else was established there before the Gospel.

The following report illustrates these positions. The writer is a Missionary among the Germans in a Western state. A part of his field was settled before he went among them, and their habits had become fixed. Another part, which is mentioned last, is composed of recent immigrants whom the

Gospel met at their coming, and whose social habits and moral character, it is rapidly moulding.

A CHURCH ORGANIZED.

After laboring for upwards of three years in this long neglected field, I am now rejoiced with the prospect of a revival of evangelical religion among my people. My heart is encouraged, for during the last quarter two or three who have been making strong efforts to arrest the progress of enlightened and heartfelt Christianity, by endeavoring to excite the people against us and our measures, have failed, and by the help of God all their efforts will be brought to nought. We held a communion meeting in the new — church, and on making a new enrolment, twenty-eight persons voluntarily gave their names. We know of twelve or fourteen others who will in all probability join that church, at our next communion season. On the Saturday previous, I held the first prayer-meeting that has ever been held with my people in the country; and it was a solemn and impressive time. This circumstance I consider important, because, in consequence of the cold and heartless and withering doctrines propagated among our people in this county, a measure of this kind would have been opposed when I first settled here. At our communion, the excitement on the subject of vital religion was strong, many tears were shed, and one young man came forward professing a change of heart.

I must say a word about my German congregation at —. Since the erection of our church edifice there, the congregation is increasing considerably by new settlers from Europe. It is an important field of labor, and I am truly glad that we have a good foundation, viz. an organization, vestry, treasury, &c., and also a house of worship finished far enough to hold meetings in. The members of that church are entitled to my warmest thanks for their exertions. Although they are decidedly the poorest as it respects this world's goods, yet they contribute the most liberally. Lately I visited one of the fami-

lies and found the wife barefoot, and some of the children entirely naked! This was owing to extreme poverty. On ascertaining that the father of this family had subscribed two dollars for the support of the Gospel, I immediately gave him credit on the paper for the full amount.

INDIANA.

From Rev. M. Chase, Danville, Ind.

Since I last wrote you, two things worthy of notice have taken place. Our meeting-house has been so far completed that we have used it on a sacramental occasion. It was the first time that a Presbyterian church ever celebrated the Lord's supper in its own house in this county. And I need not say that it was not a little gratifying to be able to do so, after being so long subject to the inconvenience of holding religious meetings sometimes in the court-house, and sometimes in a school-house, dwelling-house, or mechanic's shop, &c. The other thing that I shall particularly notice, is the formation of a total abstinence-temperance society. This was accomplished on the 4th of July. The meeting was respectable for numbers and character; and after considerable freedom of speech, (no formal address,) thirty-five signed the thorough pledge. Since that time I have obtained forty-six more signatures. The prospects of the society are promising.

From Rev. J. Crawford, Newtown, Fountain Co., Ind.

If my feeble efforts prove a blessing to this people, the good done will be owing, in great measure, under God, to your Society. I am persuaded that some from this region will, in the great day, ascribe their salvation to your instrumentality.

The satisfaction which we are permitted to enjoy in connexion with such expressions of

gratitude as the foregoing, is always accompanied with the feeling that it belongs chiefly to the generous hearts by whose alms and prayers, under God, the missionary work is carried on. Theirs were the gifts, and to them do we pass over these expressions of acknowledgment.

The attention to preaching has been pretty good. Most of my people, however, live two or three miles distant from our most convenient place of meeting, which makes it difficult to secure a good attendance, especially at the prayer-meeting.

The difficulties in the Presbyterian church have had, for some time, an unhappy influence in this church. Some five or six families will, I expect, separate from us. This whole church numbers about 80 members, including the minority alluded to above; but several of them live so far from our places of worship, as seldom to meet with us; which leaves us about 50 members only who enjoy the full benefit of the means used, and assist to any considerable extent in the labors and efforts of the church.

Our house of worship is still uncompleted, unsuitable for use in winter, and in the present unsettled state of things in the Presbyterian church, I fear we shall not get it finished—the title to property being unsettled. Similar difficulties will no doubt be experienced in other churches.

OHIO.

*From Rev. Luke DeWitt, Windsor,
Morgan Co., O.*

PROTRACTED MEETINGS.

I should have written to you long ago, but I have not had a moment's leisure for more than three months.

Early in April, we had a communion season connected with a protracted meeting. It was a time of some interest, though I believe there were no conversions. Some of the members expressed a strong desire

that another meeting should be appointed. Agreeably to their desire, on the last Sabbath in May we had another season of protracted worship. It commenced on Thursday evening, and closed with the Sabbath. At this meeting considerable feeling was excited, both within and without the church; and one person who had been awakened at the previous meeting, professed to have found peace in believing. I felt that to stop all effort now, would only be to create excitement to relapse into a more fearful state of insensibility and death. I therefore gave notice that there would be a meeting every evening during the week. The Lord was with us; and numbers were brought to inquire, "What must I do to be saved?" The meetings continued from week to week with increasing interest, till nearly all, who were constant attendants, professed to have given their hearts to the Lord.

The last Sabbath in June we had another communion season. It was an interesting occasion, and one, I trust, that will not be soon forgotten. Twelve were added to the church on profession of their faith, most of them young, and connected with the Sabbath school.

We now began to enlarge our field of labor, and to appoint meetings in the region about us. A little town on the river, two miles above us, was made a central point—a place noted for sin and irreligion; and from its moral character had obtained, among others, the name of Sodom. The work commenced here with very animating prospects. Numbers were soon found anxiously inquiring the way to Zion. But owing to sickness in my family, I have not been able to bestow that care and labor upon that people that was most ardently to be desired. I have been enabled to attend meeting every evening but one, and have visited from house to house all that circumstances would admit. The work is still going on. Somewhere near thirty, I suppose, at both places, are hoping. Sabbath schools and temperance have been greatly promoted.

This people have been making an

effort to retain me. Considering all the circumstances, I have thought it duty to remain with them if I can be sustained. It will depend on what your Society can do. It appears to me all important that these young disciples and anxious inquirers should have some one to guide them aright.

From Rev. S. Payne, Meigs Co., O.

Permit me to address a few lines to your Committee in behalf of our county, and the Lord's cause among us. I commenced my labors here the 17th of Nov. last. This church, and I might almost say the county, had been vacant and destitute of Presbyterian preaching four years, with the exception of six or eight months of supply. There is one licentiate in this county besides myself. He lives on one side, and his influence is not felt in this part. Since I came here, we have had generally an interesting state of feeling, and much of the time highly so. At a four days' meeting last Winter 14 were added to our church by letter and 5 by profession. Some 12 or 14 have indulged hope of pardoned sin. I think the good work has not entirely ceased; our meetings are well attended and very solemn. The congregations where I preach have been increasing ever since I came here, and if I could preach in all of them on the Sabbath, the congregation would be in some places more than doubled. We have four interesting Sabbath schools—two kept up all Winter, and could have as many more schools if the localities were not so distant from us. The monthly and Sabbath school concerts are regularly attended, and a large, interesting Bible class every week, a weekly Wednesday evening, the young people's Saturday evening, and the Sabbath morning prayer-meetings. I frequently have meeting somewhere in the congregation every evening in the week but one or two, besides preaching two or three times every Sabbath. In the Winter, in the worst of travelling, I have rode ten miles to Graham's Sta-

tion, on the Ohio river, and preached at night, (Saturday;) Sabbath morning rode five miles, and preached at 11 o'clock, rode four and a half miles, without a road, through the woods, and preached at 2 P. M. then five miles to Chester, and preached at night. This I have done every third Sabbath; the other two Sabbaths were spent in Chester. I want a *good* man to help me. My labors, being so scattered, will effect but little, and I shall soon be worn out at this rate, and you will need to send a man to fill my place. I would not ask this, at this time of calls and low funds, if I did not *fully* believe, that in no place could a Missionary be more needed or have much better prospect of usefulness than here at present. From what I can learn the present is the most favorable time that has ever been here; and if not soon occupied, will be filled with Campbellites, who are fully Unitarian, and many of them Universalists, in sentiment. Our county is fast filling up by emigration. Two or three flourishing villages are going up on the river, and are anxious to have the Gospel. Many members dismissed from churches of the older states, must here live destitute unless you can help us.

A CIRCULATING LIBRARY.

From Rev. J. Eells, Amherst, Lorraine Co., O.

I continue the practice of circulating books, by a gratuitous loan, having between 80 and 90 bound volumes now circulating in about as many families in this vicinity, besides a large number of tracts and pamphlets. In addition to these, the people here have recently formed a tract society, with the view of supplying regularly a certain district in this vicinity, with tracts and bound volumes, embracing about 150 families. This is divided into twelve portions, to be committed to the care of twelve individuals, who are to be furnished with as many different tracts as there are different families in their

respective districts, and to be exchanged by the distributors monthly. In addition, the distributors have as many other tracts and bound volumes as can be obtained, to be distributed in the same way. We connect with this operation as many of the objects attended to by the tract distributors in New-York, &c., as practicable. The distributors meet at present, monthly, to report, and to unite in prayer and mutual consultation, in relation to this object. I have formed a kind of missionary circuit, embracing six preaching stations, in five adjoining townships. In each of these places is a Congregational or Presbyterian Church, and little stated preaching.

VARIETY OF MEANS.

I have in this church two Sabbath schools, a Bible class, and a *theological class for children*, which I attend personally. By this latter I hope to reach some of that class of persons among us who call themselves infidels, and who may probably never be otherwise brought under the influence of Gospel truth. We have a temperance society, pretty large, and doing good; the monthly concert is kept up; I have a weekly prayer-meeting, and lectures occasionally in different parts of the parish, which is extensive. Infidelity is fastened on many of the first and most wealthy settlers of this place. I am just now distributing "Leslie's Short Method" extensively among the people. This place has from its origin been a place of riot, gambling and horse-racing on the Sabbath; but for nearly a year past, the Sabbath has been as still as it generally is in villages on large roads with much travel. It is remarked by many that the Gospel has had a marked effect on the place, since the church was formed, and they have had stated ordinances and worship; and many confess that it even has some influence on the most abandoned. They have quit their sports on the Sabbath, and many begin to be afraid or ashamed to swear before a professor of religion.

A FEEDLE CHURCH WITH ITS FIRST MINISTER.

This whole region is settled with emigrants from various states, and from Europe. Families have come here, some with from two or three to ten children, many of them just beginning to look upon the world. Here they find companions who exert over them the most corrupt influence, which frequently tears them away from the restraint of parents, and especially of such parents as are not very particular what kind of company their children keep. And such is the influence of association, that some children of our best parents are with great difficulty restrained, and the tide of corruption sets strongly, before many are aware who would wish to oppose it. All this and ten times more—a minister with a small, poor church, has to contend with in this region. I am the first clergyman who has labored here since the organization. Every thing is new and unformed, but advancing towards a more stable and I hope a more productive state.

Another difficulty which we have to contend with, besides infidelity, is this:—the members being from different parts of the country, retain strong preferences for the opinions and modes to which they had previously been accustomed. Some have been to Boston; others have seen New-York; some have heard Mr. Finney, or Mr. Burchard, or received some other peculiar stamp, and this is about the amount of their religion, at least as to forms, and the mode of preaching. Things must be here as they have seen them elsewhere, or all is wrong; and they cannot be pious in any other way. But I am happy to say that many begin to learn that truth and piety will do more than any thing that man can do, savingly to affect the heart. Machinery, without this, will not bring salvation to the church or to the world. Men must *think*; and you know that a thinking impenitent sinner has a hard task.

INJUSTICE TO MINISTERS.

There is a species of unrighteousness, not uncommon in our land, which deserves rebuke; and it deserves it the more, because those who suffer from it are, by their own sense of delicacy, and by public opinion, precluded from making complaint. We allude to the want of good faith in the payment of ministers' salaries. A congregation present an invitation to a clergyman to settle with them, offering him a *very low* salary. If it were a proposal to a builder for the erection of a church, he would have something to say about the *terms*; but the *minister* must be silent on this topic. Should he suggest any difficulty as to the smallness of the amount promised, he brings into suspicion his spirituality, and is looked upon as a hireling "who seeks the fleece rather than the flock." From the bare possibility of such an intimation he shrinks with dread; and consequently he conceals his misgivings and accepts the call, fondly persuading himself that when his self denial and labors come to be known, they will be duly appreciated and rewarded. But too often this generous confidence is most ungratefully requited. When once the minister is obtained; when he has removed his family, or otherwise committed himself, it would seem as if many of his people regard themselves as absolved from all further obligation. So far from a considerate regard which anticipates his necessities, and watches to prevent his care for the things of this life, he is allowed to sink down just as low in the scale of poverty and suffering, as his capacity of endurance or sense of wrong will permit. The small amount promised as the reward of his labors, is diminished by failures on the part of individual subscribers; very little of the whole is paid when it is due; only a small portion is paid in cash, but in various articles of produce, and that at a high price, to which he submits rather than utter complaints. Perhaps a portion of the amount pledged was never provided for, and remains as a debt due the minister at the end of the year—a debt that no person, in particular, owes, and one which the usages of society, and the feelings of a Christian minister, do not allow him to collect by process of law. This system of injustice has a most withering and crushing effect on the spirits of a

man of sensibility; and he must possess extraordinary elasticity if his mental efforts do not betray the keeping he has had. Would it be strange if the frown of heaven were to rest on such congregations, and the dews of grace be withheld until they learned to "do justly and love mercy," and not "muzzle the ox that treadeth out the corn"? The following are by no means all the cases of this kind which we have in mind at this moment:—

Extract from a missionary report.

When I came to this place the people agreed to raise for my support, the first year, \$300, including what I should receive from the A. H. M. S. The payments were to be made semi-annually, and the subscription was to be enlarged annually till it should amount to \$400. I was also to have the use of a parsonage, consisting of a house and some ten acres of land. The last year this society subscribed not far from \$200—I believe, a little less. At the close of the year, I find I have actually received for my services, exclusive of what the A. H. M. S. paid me, *only twenty dollars*, including articles of all kinds. As to a parsonage, I have had only nine feet off the end of a log house. Under such embarrassments has your Missionary labored. There is wealth here, and in the church too, but it is held with most tenacious grasp.

From a Minister about to leave his charge.

It is with pain that I leave the employment of your Society. You have been very kind to me, and your aid has saved my little ones from starving. I shall long remember your kindness, and my prayers shall often ascend for a blessing on your truly humane and Christian Society. I would stay here longer if I believed it were duty; but I am confident that I am called to another field. When I review my labors here, I have much cause to lament my own unfaithfulness; but what has been a constant grief to my soul, is the

worldliness and lukewarmness of professing Christians here. I shall be compelled to leave this place considerably in debt. For the last six months I have not received five dollars in cash from this people; and yet some of them are men of property. Many professors here are riding about in their carriages, their persons adorned with costly garments, and their tables daily loaded with delicious food; while their minister has to travel from house to house on foot, his larder empty, and his children hungry and barefoot, and his own heart crushed under a sense of the injustice and ingratitude of the people of his charge. I think I could have done good, a great deal of good here, with the Lord's blessing, if I had received the co-operation of the church—their prayers and labors, and a little of their superfluous wealth to feed and clothe my family. How am I filled with sorrow, when I think of my labor lost, sinners lost, and professors lost, because they would not "come up to the help of the Lord." May God forgive them, and revive his work in them!

MICHIGAN.

PLACES VACANT IN WASHTENAW PRESBYTERY.

I will mention a few of the more important destitute places within the bounds of our presbytery. Salem has a church of near one hundred members, could pay a salary of \$400 to \$500 for a man in whom they should be united. Saline has a church nearly as large, and can pay a salary of \$500. The village is becoming one of importance. It contains probably some 600 or 700 inhabitants. Sylvan is also destitute. The church there numbers about 70—could probably raise about \$400.

Livingston county has but one Presbyterian minister in it and he has but recently gone there. Two or three churches in that county are destitute, and there are other places where churches should be gathered without delay.

Ann-Arbor is now destitute. The village is the county seat of Washtenaw, and numbers probably near 3000 inhabitants. The church numbers about 200. They could pay a salary from \$800 to \$1000. These are some of the most important places within the bounds of our Presbytery now destitute. Every one needs to be supplied without delay. Can you send the men? You see that money for their support will not be needed from your treasury.

I could tell of other very important places now destitute in our rising commonwealth; but I expect the subject will be taken up at Synod and statistics more correctly given than I can now give them.

NEW-YORK.

MISSION TO THE FEEBLE CHURCHES OF ANGELICA PRESBYTERY.

It frequently happens that there is in the same general neighborhood, a group of small churches, each too poor to support a pastor, even with the usual missionary aid; and whose geographical position forbids their uniting under the care of the same minister. In such cases, the Executive Committee of the A. H. M. S. have encouraged the nearest Presbytery, or Association, to designate one of their own number, or some other approved clergyman of experience and zeal, to form these churches into a kind of circuit, and to visit them periodically. In this way, where the minister selected is adapted to the work, (and on this the success of the effort almost wholly depends,) the infant and feeble communities are not only kept alive, but some of them are raised to a condition of comparative strength, and become permanently supplied with the Gospel. The following is an example of such a field, and shows the plan of operation.

Extract from a letter of the Committee of the Presbytery.

At a recent meeting of this Presbytery it was resolved to make an immediate effort to aid the feeble churches within their bounds; and accord-

ingly appointed a committee of Presbytery to take measures to accomplish that object, and to make application to your Society for aid. There are 21 churches within the bounds of Presbytery, 3 of which have pastors, and 6 have stated supplies the full time, and 3 are supplied one half the time, leaving 9 entirely destitute.—These churches, with the labors of a Missionary, may be able to do something for his support; though at the most, their aid in this respect must be small.

There are 12 towns within our ecclesiastical bounds, where there are no churches of our denomination, and in some of them very few professors of any denomination, and thousands of immortal souls that never hear the voice of the living preacher.

The course we propose for a Missionary to pursue, is something like the following: That he should, under the direction of the Committee, visit each of the destitute churches, and after suitable preparatory effort, administer the ordinances at least once to each of them; and endeavor to set in order the things that are wanting, by encouraging Sabbath schools, promoting brotherly love and union of effort, and especially by stimulating them to obtain the stated preaching of the Gospel. It is proposed, also to visit those towns where there are no churches and ascertain their situation, and wherever Christians can be found, to stimulate action, and encourage them to union and perseverance, though few and feeble. After a careful survey of the field, the Missionary will bestow his principal labors where most needed.

Rev. O. S. Powell, a member of the Genesee Presbytery, and who is known to the members of this Presbytery, is selected to perform this labor. We wish to obtain a commission for him and a portion of his support from your Society.

*From Rev. S. Cowles, Ellicottville,
N. Y.*

The good effect of the revival is yet

felt among our members, and good attention is manifested towards preaching, on the part of the congregation. One only united with us at our last communion on profession of faith, but there are several others whom we expect at the next. The Sabbath school cause evidently rises in the public estimation in this county. One district has purchased 70 Testaments, another 40, &c., for their children. This is a source of great encouragement—to see the rising generation in our new settlements coming up under the influence of the Bible.

DISASTROUS EFFECTS OF WAR.

A little more than a year ago there was a Presbytery known by the name of the "Upper Canada Presbytery," comprising seven or eight Presbyterian ministers, twenty-five churches, and having an aggregate of 700 or 800 communicants. These were situated in the vicinity of the head of Lake Ontario. But when the insurrection commenced in that neighborhood, many of the ministers, from their being emigrants from the United States, fell under the suspicion of disaffection to the government. This rendered their situation so unpleasant that many of them returned to the American side of the line; congregations were broken up, and their members compelled to migrate to more peaceful regions. One whose circumstances have detained him in Canada, writes as follows:—

I know of no American Minister now in Canada with the exception of brother C. and myself: nor am I certain that he has not left—he talked of it some time since. The country is in a very unsettled condition, and affairs wear a threatening aspect. I sometimes feel afraid to stay here, and wish that I were on the other side of the line. But I reflect, that the same power is engaged for my protection here that would guard me any where else. And when I consider the moral condition of the country, I seem to be called to remain and blow the Gospel trumpet, looking for rest and reward in another world.

From the information which we have collected from several sources, we infer that it is

the policy of the authorities in Canada to discourage the ministrations of all except the established churches of England and Scotland, and such others as come under the control of the government.

Miscellaneous.

A SINGLE CASE.

We have frequently made our appeal in behalf of the Missionary cause, by giving the statistics of moral destitution, and describing masses of immortal beings whose moral interests are in jeopardy for want of the Gospel. We will now present only *one* case; in the hope that the contemplation of a single example will produce a more vivid impression than a mere general statement, in which the distinctive features of individuals are lost.

I wish to place emphasis on this—*Character is forming in the West with amazing rapidity.* The rising generation is coming forward without the fear of God. For a specimen, take the following. I said to a lad who was breaking the Sabbath, "Do you not feel afraid that God will punish you, some time, when you are breaking his Sabbath?" "No," he replied, "I don't feel afraid of it." "But do you not know that God will punish those who break his laws?" "Yes, I s'pose he will." "Well do you not fear he will punish you?" "No,—I will risk it. I don't feel afraid of it at all. If he has a mind to do it, let him do it: he won't scare any body, I guess."

Shocking as is the impiety which this anecdote discloses, there is reason to believe it is not more attributable to daring wickedness than to profound ignorance. When the mind is dark, and the ideas of God are gross and low, the soul is in a fit state for such exhibitions of character. How many such lads there are in our land, whom no Missionary seeks out, and endeavors to lead to the sanctuary and to the Saviour!

FROM AN AGENT OF THE SOCIETY.

We find it quite as difficult to ob-

tain funds this year as ever before. If the tide of emigration does not stop, I know not what will become of our churches. Some that have supported the Gospel wholly, cannot sustain it now one half of the time.

I am now on my way to _____ county. I hope and pray that the churches will sympathize with the poor children of Christ's household, and with the untaught thousands of our land. How can the wealthy churches expect large spiritual blessings from the Lord, while they part so sparingly with their carnal things that others may have the bread of life. How must He, who died for them, feel, while looking upon the manifestations of their regard for His last great command. I hope it is not wrong to weep over a worldly minded church. I am afraid we commend the church too much for what she does. What will become of the present generation of our own millions, to say nothing of the heathen, unless a radical change takes place in the movements of our Zion! Is there not some one that has "a mouth and utterance" that will arrest the attention of the church, and fix and hold her eye on Christ, the soul and eternity?

PECUNIARY WANTS OF THE A. H. M. S.

The conductors of this Society have great occasion for thankfulness to God, and to those who have aided it in the present season of embarrassment. Through timely and liberal contributions, most of the Missionaries have, since the last anniversary, received their instalments when due.

For a few weeks past, however, and at the present time, the receipts into the Society's treasury fall so far short of the disbursements, as to render the interposition of its friends indispensable. We therefore earnestly solicit remittances as early as practicable. We hope the churches will remember that a STEADY INCOME is a *sine qua non* to the success of all extended plans of usefulness. We entreat them to bear in mind, also, that the wants of the Missionaries are constantly recurring wants, that need to be constantly

supplied. The necessity of food and raiment is a daily appeal, and one which must be met every day. We shrink with dread from the idea of our Missionary brethren being reduced, the coming Winter, to the straits into which they were brought a year ago. It need

not be so, if each friend of the Society will promptly do his part to prevent it. Our greatest fear is, that many will suppose "the pressure" to be so far removed, that there is no longer any need for *them* to be particular in sending in their donations.

Appointments by the Executive Committee of the A. H. M. S., from August 15th to September 15th, 1838.

Re-appointed.

Rev. J. W. Eastman, Rocky Spring, O.
Rev. John Crawford, Coal-creek, Ind.
Rev. A. P. Allen, Worcester, N. Y.
Rev. Joseph S. Lord, South Onondaga, N. Y.
Rev. E. D. Willis, Eaton Village, N. Y.
Rev. C. B. Cady, Essex and Willsborough, N. Y.
Rev. J. Wimpey, Shiloh and Savannah Branch Churches, Ten.
Rev. Oliver Hill, Stoney Creek, Mich.
Rev. H. Kroh, Mount Carmel, Ill.

Rev. J. Pool, Richmond, O.

Not in Commission last year.

Rev. R. H. Rankin, Pisgah and Indian Creek Churches, Ind.
Rev. Eliphalet Kent, Greenwood, Ind.
Rev. L. W. Dunlap, Mount Sterling, Ind.
Rev. Julius Doane, Volney, N. Y.
Rev. H. S. Redfield, Borodino and Scott, N. Y.
Rev. E. D. Kinney, Darien, Ct.
Rev. T. Lippincott, Bethel, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from August 15th to September 15th, 1838.

CONNECTICUT—

| | |
|--|----------|
| Fairfield County West, H. M. S. viz: | |
| Greenwich 1st Ch., 13; Stilson Benev. Soc., 250, | \$263 00 |
| Norfield Cong. Soc., | 11 61 |
| Ridgefield Ch. and Cong., to const. | |
| Rev. Joseph Fuller a L. M., | 31 22 |
| Stamford, Cong. Soc., | 30 00 |
| Pomfret, bequest of Miss Sarah Waldo, by F. Averill, Jr., | 100 00 |
| Stonington Fem. Aux., by Miss Sheffield, | 15 00 |
| Upper Middletown, Ladies' Benef. Soc., to const. Mrs. Elizabeth P. Crocker a L. M., by Miss L. L. Gridley, Sec., | 30 00 |

NEW-YORK—

| | |
|---|-------|
| Big Hollow, Cong. by Rev. A. Gardner, | 16 00 |
| Catskill, Frederick Hill, in part to const. | |
| Julia N. Hill a L. M., 10; Presb. Ch. Coll., 16 14; Charles Hartican, Jr., 10; S. S. Day, 10; a lady 1, | 47 14 |
| Kelloggsville, Charles Kellogg, | 4 00 |
| Lexington, Samuel Wolcott, | 5 00 |
| New-York City, viz: | |
| Bleecker-st. Church, Mon. Con. Coll., by M. Wilbur, | 6 22 |
| Mercer-st. Church, Mon. Con. Coll., by Mr. Nelson, | 23 56 |
| New Rochelle, Miss Sophia Brewster, by Rev. Mr. Abbott, | 1 00 |
| Ridgebury, Ladies' Miss. Soc., 18; Gent. Miss. Soc., 24, | 42 00 |
| River Head, L. I., Cong. Ch., by Rev. C. J. Knowles, | 25 00 |
| Stephentown, Presb. Soc., by Rev. B. Brown, | 16 00 |
| Troy, Stephen Wickes, | 30 00 |

MISSOURI—

| | |
|---------------------------------|----------|
| Louisville, Rev. F. B. McElroy, | 10 00 |
| | \$706 75 |
| K. TAYLOR, Treasurer. | |

Rev. Gideon N. Judd, acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from July 15th to September 15th, 1838.

NEW-JERSEY—

| | |
|---|-------|
| Newark, Young People's Miss. Soc., by J. D. Poineer, Tr., | 29 45 |
| Rockaway, | 3 00 |

PENNSYLVANIA—

| | |
|--|----------|
| Arrarat, Presb. Ch., in part, | 3 75 |
| Bethany, Friend, | 10 00 |
| Brooklyn, Presb. Ch., | 18 07 |
| Canaan, Presb. Ch., | 5 00 |
| Honesdale, Presb. Ch., 70 57; Fem. H. M. Soc., 29 57. of which 85 14, is to const. Rev. J. B. Graves a L. D. | 100 14 |
| Montrose Presb. Ch., Hon. Wm. Jessup, to const. Mrs. Amanda Jessup a L. M., 30; S. Mulford, 10; Benjamin Sayre, L. M. in full, 15; sundry donations in in part, 35 60, | 90 60 |
| Philadelphia, viz: | |
| Fifth Presb. Church, Fem. Sab. Sch. Miss. Assoc., by Miss E. O. Van Em-ruyge, | 23 00 |
| Salem, Presb. Ch., | 20 00 |
| Supplying pulpit, | 10 00 |
| HOME MISSIONARY, | 26 78 |
| | \$339 79 |

THE

AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

REMARKABLE EXAMPLE OF LIBERALITY.

[Written by the late JEREMIAH EVARTS, Esq.,
Cor. Sec. of the A. B. C. F. M., and first published
in the *Missionary Herald*, Aug. 1825.]

MR. SOLOMON GOODELL, who died at Jamaica, Vt., in September, 1815, at the age of about 70, furnished one of the most remarkable instances of Christian liberality which can be produced: not because the sums, which he gave in religious charity, were so large as those given by more wealthy individuals (for, if we are correctly informed, his property could not, at any time, have been sold for \$5,000); but because he pursued a course of charity, *as a business for life*, with a laborious self-denial, a hardihood, a perseverance, and an enlarged catholicism, which unitedly formed a character of Christian heroism, as rare as it is honorable.

About the year 1800, the writer of these lines observed a donation of \$100 to the Connecticut Missionary Society, published in the annual accounts, as from Mr. Goodell. Such donations were, at that time, very uncommon in this country, and in regard to that Society, nearly or quite unprecedented. The thought occurred, that doubtless some gentleman of independent fortune had thought proper to take up his residence in the interior of Vermont, and that he considered the Society just named a good channel for his pious beneficence. This conclusion was strengthened by seeing a similar donation from the same source, at the return of each successive year for a considerable period.

When the American Board of Foreign Missions began its operations, Mr. Goodell did not wait for an agent to visit him; but sent a message (or came himself), more than fifty miles, to a member of the Board, saying that he wished to subscribe \$500 for immediate use, and \$1,000 for the permanent fund. He sent \$50 as earnest money, and said he would forward the remaining \$450 as soon as he could raise that sum; and would pay the interest annually upon the \$1,000 till the principal should be paid. This engagement he punctually complied with, paying the interest, and just before his death, transferring notes and bonds secured by mortgages, which (including the \$1,000 above mentioned) amounted to \$1,708 37; that is, a new donation was made of \$708 37, to which was afterwards added another bond and mortgage of \$350.

Before this last transaction, he had made repeated intermediate donations. At one time he brought to the Rev. Dr. Lyman, of Hatfield, (the member of the Board above referred to), the sum of \$465. After the money was counted, Dr. Lyman said to him, "I presume, sir, you wish this sum endorsed upon your note of \$1,000." "O no," was his reply, "I believe that note is good yet. This is a separate matter." He then expressed his wish, that the money might be remitted toward repairing the loss sustained by the Baptist Missionaries at Serampore. He regretted that he had not been able to make the sum \$500;—consolated himself with the thought, that he might do it

still, at some period not very distant; and said that if any of the bank notes proved less valuable than the specie, he would make-up the deficiency.

Mr. Goodell had made what he thought suitable provision for his children, as he passed through life. After consulting his wife, he left her such a portion of his estate as was satisfactory to her, gave several small legacies, and made the Board his residuary legatee. He supposed that the property, left to the Board by will, would not be less than \$1,000; but as some part of it was, and still is, unsaleable, the exact amount cannot be stated.

In the summary view of Mr. Goodell's donations in aid of missions to the heathen, we find them acknowledged in the Panoplist to have been as follows:—

| | | | |
|----------------|-------------------------|----------------|----------|
| Feb. 6, 1812. | See Panoplist, vol vii. | p.430 | \$50,00 |
| July 20, " " | " " " | viii. p.102 | 126,00 |
| March 24, 1813 | " " " | " p.476 | 123,00 |
| June 29, " " | " " " | ix. p. 91 | 200,00 |
| " " " " | " " " | xix. p. 91 | 14,00 |
| Jan. 7, 1814 | " " " | " x. p. 45 | 465,00 |
| May 27, " " | " " " | " p.287 | 198,00 |
| July 25, " " | " " " | " p.333 | 100,00 |
| Aug. 31,* " " | " " " | " p.428 | 1,000,00 |
| Feb. 8, 1815 | " " " | xi. p. 90 | 51,00 |
| June 1, " " | " " " | " p.327 | 207,00 |
| " 16, " " | " " " | " p. " | 92,00 |
| Aug. 31, " " | " " " | " p.486 | 708,37 |
| " 20, 1816 | " " " | xii. p.425 | 350,00 |
| Nov. 19, " " | " " " | " p.559 a bal. | 79 |

\$3,686,16

On visiting Mr. Goodell at his house, you would find no gentleman with an independent fortune; but a plain man, in moderate circumstances, on one of the rudest spots in the neighborhood of the Green Mountains, every dollar of whose property was either gained by severe personal labor, or saved by strict frugality, or received as interest on small sums lent to his neighbors. His house was comfortable; but, with the farm on which it stood, was worth only between \$700 and \$1,000. His income was derived principally from a dairy.

When he took a journey of fifty miles to pay over \$465 of his hard-earned property, for the circulation of the Scriptures on the other side of the world,—a donation which would

have been acknowledged as generous from a British nobleman,—his whole appearance and equipage would indicate that he was in the plainest class of laborious farmers. All his wearing apparel, at the time of his death, did not equal in value what is often paid for a single garment by persons who *cannot afford* to expend any thing in the way of charity.

It is not often, in this world so sadly alienated from God, that a nobler spectacle is presented, than that of a hard-working man, unsolicited, uninvited, acting from deliberate conviction of duty and the steady force of religious principle, setting about the sale of his scanty agricultural products, and collecting the small sums due to him, till the aggregate forms a respectable amount; and then, instead of adding to his farm, or pandering to his animal gratifications, or hoarding his treasure for future contingences, or making a rustic display of good cheer and free living; instead of any of these things, which would seem so desirable to his friends and associates, going with his accumulated gains, and cheerfully offering them all to his Divine Master and Lord, in the hope of communicating a knowledge of the Gospel to distant idolaters. The world may talk of greatness; but what is the greatness of the poet, the orator, the warrior, the statesman, or even the patriot, compared with this!

Beside the donations above mentioned, Mr. Goodell made many smaller ones to Missionary Societies, formed to send the Gospel to new settlements. He paid \$50, or more, at one time, to a missionary, whom he employed to preach in the destitute towns near him. He aided in the education of pious young men for the ministry, by furnishing them with money for their necessary expenses. On one occasion, we were told, he distributed to individuals, whom he patronized for this purpose, the avails of a yoke of fat oxen, which he had just sold.

Though a Baptist himself, he gave his property with the utmost cheerfulness to support missionaries of other denominations. His grand inquiry was, *Do they preach Christ,*

* The note for this sum was given March 30, 1812, and two years' interest had been paid.

and him crucified? Wherever he could answer in the affirmative, he never hesitated to bestow his hearty approbation, and his liberal aid. In fact, his religious charities were generally committed to persons or institutions in connection with Congregationalists or Presbyterians. He discovered no ostentation, so far as we have been able to learn, in his religious charities. Certain it is, that he always appeared to consider himself as the obliged party, and as obtaining a favor from Societies, which he made the almoners of his bounty. Farthest of all was he from supposing, that his charitable exertions could make any atonement for sin, or authorize any claims upon the divine mercy. He held to the most entire self-renunciation, and to dependence upon Christ alone.

Were he on earth, how would he rejoice to see his nephew, the Rev. William Goodell, preparing the way for the diffusion of Christian knowledge in Asia; and his niece, Mrs. Thurston, raising the children of savages from ignorance and idolatry, to the enjoyment of civilized life and religious hopes, at the Sandwich Islands. Or shall we not rather say, that he *does* rejoice, while surveying from on high the various efforts now made for the deliverance of men from sin and wrath, reflecting that he gave his cordial assent to the divine word, before his assent would be unavailing,—that he proved his love of Christ and of his fellow men, by consecrating to God the increase of his flocks, and the labor of his hands.

By the foregoing account, the reader will be led to the following conclusions, viz :

1. Mr. Goodell did not act in accordance with the standard of the world around him, or even in accordance with that of the most liberal class of Christians. Relying on the word of God, and looking to the destinies of the eternal state, he formed a standard for himself.

2. He did not spend his time in looking on every side to see what *others* were doing, or especially what the *rich* were doing. The simple question with him was, *Can I do*

good to the souls of my fellow men? If I can, the object is worthy of my utmost exertions.

3. He was not less happy, while on earth, than if he had expended all his earnings and savings for his own selfish gratification.

4. Considering the variety of evangelical exertions, which were made in consequence of his liberality, it is in the highest degree probable, that a large number of individuals received spiritual benefit from him: and that some will acknowledge him as the instrument of their salvation.

5. He lived and labored, therefore, for a higher object and nobler purposes, than to have been the founder of states and empires, or to have secured the temporal prosperity of millions.

REVIVAL OF RELIGION IN VIRGINIA IN THE LAST CENTURY.

The following particulars relative to the commencement of the work of the Lord in Virginia, near the middle of the last century, are taken from documents communicated by Dr. Bellamy, and published in Gillies' Historical Collections, in 1754.

Before the revival in 1743, there were a few who were awakened, as they have related, either by their own serious reflections, suggested and enforced by divine energy, or on reading some authors of the last century, particularly Bolton, Baxter, Flavel, Bunyan. There was one Mr. Samuel Morris, who had for some time been very anxious about his own salvation, who, after obtaining relief in Christ, became zealous for the salvation of his neighbors, and very earnest to use means to awaken them. This was the tendency of his conversation; and he also read to them such authors as had been most useful to himself, particularly Luther on the Galatians, and his table discourses, and several pieces of Bunyan's. By these means some of his neighbors were made more thoughtful about their souls; but the concern was not very extensive.

In an account drawn up by Mr. Morris, the following particulars are narrated:

"In the year 1743, a young gentle-

man from Glasgow brought a volume of Whitfield's sermons, which, after I had read with great benefit, I invited my neighbors to come and hear it; and the plainness and fervency of these discourses being attended with the power of the Lord, many were convinced of their undone condition, and constrained to seek deliverance with the greatest solicitude. A considerable number met to hear these sermons every Sabbath, and frequently on week days. The concern of some was so passionate and violent that they could not avoid crying out, weeping bitterly, &c. My dwelling-house, at length, was too small to contain the people, whereupon we determined to build a meeting-house, merely for reading. And having never been used to social extempore prayer, none of us durst attempt it. By this single means several were awakened, and their conduct ever since is a proof of the continuance and happy issue of their impressions. When the report was spread abroad, I was invited to several places to read these sermons, at a considerable distance, and by this means the concern was propagated. About this time, our absenting ourselves from the established church, contrary, as was alleged, to the laws of the land, was taken notice of, and we were called upon by the court to assign our reasons for it, and to declare what denomination we were of. As we knew but little of any denomination of dissenters, except Quakers, we were at a loss what name to assume. At length, recollecting that Luther was a noted Reformer, and that his books had been of special service to us, we declared ourselves Lutherans; and thus we continued till Providence sent us the Rev. William Robinson. This Mr. Robinson was a zealous, laborious minister of Christ, who, by the permission of the Presbytery, took a journey through the new settlements in Pennsylvania, Virginia and North Carolina. He founded a congregation at Lunenburgh. In Amelia, also, a county somewhat nearer us than the former, his labors were extensively blest; and while he was there some

of our people sent him an invitation to come and preach at our reading-house. The congregation was large the first day, and vastly increased the three ensuing. It is hard for the liveliest imagination to form an image of the condition of the assembly on these glorious days of the Son of Man. Such of us as had been hungering for the word before, were lost in an agreeable surprise and astonishment, and some could not refrain from publicly declaring their transport: we were overwhelmed with the thoughts of the unexpected goodness of God, in allowing us to hear the Gospel preached in a manner that surpassed our hopes. Many that came through curiosity were pricked to the heart, and but few in the numerous assemblies on these four days appeared unaffected. They returned, alarmed with apprehensions of their dangerous condition, convinced of their former entire ignorance of religion, and anxiously inquiring what they should do to be saved. And there is reason to believe there was as much good done by these four sermons, as by all the sermons preached in these parts before or since. Before Mr. Robinson left us, he successfully endeavored to correct some of our mistakes, and to bring us to carry on the worship of God more regularly at our meetings. After this, we met to read good sermons, and began and concluded with prayer and singing of psalms, which till then we had omitted. The blessing of God remarkably attended these more private means, and it was really astonishing to observe the solemn impressions begun or continued in many, by hearing good discourses read. I had repeated invitations to come to many places round, some of them thirty or forty miles distant, to read. Considerable numbers attended with eager attention and awful solemnity, and several persons were in a judgment of charity turned to God, and thereupon erected meeting-houses, and chose readers among themselves, by which the work was more extensively carried on."

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. XI.

NOVEMBER, 1838.

No. 7.

Correspondence of the A. H. M. S.

SICKNESS IN THE WEST.

ALMOST every Missionary report which comes from beyond the mountains, speaks of the present as a sickly season. Not only have the interests of religion been greatly affected by the abstraction of the thoughts and cares from the interests of the soul to the infirmities of the body, but in some cases the necessary labors of the husbandman have been arrested, and his crops remained ungathered, because there was not physical strength for the task. Long and dangerous visitations of disease, in regions where medical aid is comparatively distant, and the kind attentions of sympathizing neighbors are not to be obtained—where the dwellings are small and rude, affording but an imperfect shelter from the daily and nightly changes of the atmosphere—must be attended with much suffering both physical and mental. In such circumstances, it is not strange that the means of grace should be interrupted. The families of the Missionaries have shared in the general calamity. In some cases, their labors have been for a time suspended. When their own health has allowed them to labor, much of their time and attention has been taken up with the visitation of the sick, sympathizing with the bereaved, and in committing to the grave the bodies of the dead. The meetings for public worship have been greatly diminished in number and in attendance; while almost all the auxiliary means of grace, such as Sabbath schools, prayer meetings, &c., are suspended, or greatly interfered with.

VOL. XI.

If the churches at the East have the spirit of that Saviour who pitied and relieved the sick and distressed, they will remember to pray for their brethren in the West at such a time as this. Especially, they will suffer no Missionary's family to lack bread, or any comfort they may need, because his appropriation is unpaid. We hope, then, that such liberal and prompt relief to the treasury of the A. H. M. S. will be furnished by its friends, as shall enable us to meet the drafts of our faithful laborers in this their time of need.

MISSOURI.

From Rev. G. C. Wood, Paris, Mo.

PROTRACTED MEETINGS.

Yesterday we closed a protracted meeting which was held six miles from this place, and you can judge of my present feelings when I tell you that for the last four days I have preached three times a day, besides attending a prayer meeting every morning. I had made arrangements for help at this meeting, but for some reason not yet known to me, I was disappointed, and had to bear all the burden myself. We had a good meeting. Christians appeared very much revived, and many of the impenitent were much affected with a deep sense of their undone condition

while out of Christ. We have not yet received any to the communion of the church as the fruits of this meeting, but impressions were there made, and resolutions formed, which we hope will be themes of rejoicing in the eternal world. Since my last report we have received eleven persons to the care and fellowship of this church; four on examination and seven by certificate; and during this period I have assisted at several protracted meetings, at all of which we have had special evidence of the divine presence. Christians seemed to have their spiritual strength renewed, and to feel in some measure the obligations resting upon them; and, as is always the case when God's people are prepared for the blessing, it is not withheld, but souls are added to the Lord. This has been the result of each of the meetings I have attended. In August I aided brother F. R. Gray at a meeting in his church. We had a precious season, and I presume he will give you particulars in his report.

Our Sabbath school in Paris has triumphed over all opposition, and now numbers upwards of eighty scholars. Upwards of forty members have been added to our temperance list within the last three months. I have organized three temperance societies in different parts of this county, and the cause is fast gaining ground; yet much remains to be done. I have been credibly informed, that for three weeks previous to the late election in this county, some of the candidates for the state legislature had thier bottles in the groceries marked with their names pasted on them, which were free for all who would vote for them; and many votes are bought in this way. Alas for our country, when whiskey governs the polls!

EVILS OF DIVISION.

Who can contemplate a rising church, like that described below, in the tenderness and feebleness of its infancy, without mourn-

ing over the divisions which are rending a large and hitherto efficient denomination of Christians?

There has been generally good attendance on public worship. The Sabbath school and Bible class are in a flourishing condition, especially the latter, which consists of eighteen or twenty constant members—a very good number for such a small village as ours. The prayer meetings and monthly concert are regularly attended, but the church in general seem not to have that wrestling, agonizing spirit of prayer that was manifest in days that are past and gone. The reason is obvious. The time is at hand when this church, in common with others, is looking for a new, disastrous era in her history. It has been said by many that the greatest troubles in our church would be when the presbyteries and individual churches would be compelled to act. This action has already commenced in some places in Missouri. We are now building a brick church; but alas! from present indications, (which are too strong to be misconstrued,) we shall divide. We are weak and feeble even when the energies of us all are combined, and when divided it will be almost impossible for either party to make progress. How much more easy it is to pull down than to build up!

This church has but two elders; both are men of influence. One has declared to me that he will at all hazards go with one party, and with him several others will co-operate. The other is decidedly a man of the opposite views, and to him a majority will probably adhere. The first will oppose my remaining, or probably withdraw his support. "I am in a straight betwixt two." It is an awful thing when it comes to rending in sunder a church of the living God. I would rather go to some place where there is not a professor of religion, and there live, and endeavor to raise the standard of Jesus Christ, than to be either the direct or the indirect cause of the alienation of God's people. "O Lord, how long!" O for an outpouring of the Spirit of

God in the midst of our beloved church!

Thus you see our state, and you need not be told it is distressing. But the Lord can calm the troubled sea, although it is now tossed to and fro with a mighty wind, and casts up mire and dirt. He alone can bring light out of darkness, and good out of evil.

IOWA.

From Rev. J. A. Clark, Fort Madison, Iowa Ter.

There has been much sickness during the season, and I have been much occupied in visiting the afflicted from house to house. There is reason to hope that these afflictions have not been in vain, but that while the judgments of the Lord have been upon us, the people have learned righteousness. A number of backsliders (and there are many such) have confessed, as the hand of God has been upon them, that they had revolted from him, and have renewed their determination to live lives of holy obedience.

One young man, who had lived without God in the world, when I told him that his day of probation must soon close, and exhorted him to make immediate preparation for death, was much affected, and confessed that he found it very difficult to fix his mind on the subject. I exhorted him to make unwearied endeavors, and presented such truths as his state demanded; and there is reason to hope that these humble endeavors for his salvation were not in vain. For a number of days previous to his decease, he appeared to be perfectly submissive to the divine will, and the last effort of expiring nature was to whisper, "Jesus is precious."

I found here a little church of seventeen members. Our congregation varies from one hundred to a hundred and fifty. I have no doubt that a large proportion of the people would attend on the means of grace,

if there were a suitable house. But it is one of our greatest embarrassments that we have no house of worship, not even a school-house. We have had to meet in buildings that were in a state of finishing, as we could obtain opportunity.

The people of this place appear well disposed towards religious institutions. We have not silver and gold, but I hope before winter commences we shall make efforts to put up a building that may serve as a tolerable house of worship.

Iowa is, to a great extent, unsupplied with religious privileges. The soil is unusually fertile, and capable of sustaining a dense population; and it is fast filling up with men of thought, energy and enterprise. I know of but two Presbyterian ministers here who devote themselves wholly to the ministry. O that the Lord would send more laborers!

MISSISSIPPI.

From Rev. J. Stratton, Shongalo, Carroll Co., Miss.

At a protracted meeting, held at Dripping Springs, on the third Sabbath in June, we received an addition of two members to the church on examination. The meeting was attended with considerable interest; both of those added are heads of families. I keep a monthly appointment at Dripping Springs. A part of our church and congregation reside in its immediate vicinity. It is eight miles from Shongalo. There appears to be an increasing interest among the colored population, and a desire to attend on the means of grace. They seem to be more desirous of receiving religious instruction, and they frequently attend uninvited. At Shongalo an academy building has been completed; the lower story, in one entire room of 40 feet by 26, affords a very comfortable and convenient place for preaching. Different denominations make use of it alternately.

ALABAMA.

From Rev. H. Holman, Mardisville, Al.

REVIVALS OF RELIGION.

I have just returned from a tour of two weeks. We held a sacramental meeting in Ashville, 40 miles distant from this place. I organized a small church in A. four years since, and have been with them occasionally. The Lord has at length visited that people. They now enjoy a precious season of refreshing. Twenty-four were added to the communion of the church there on Sabbath morning last. Truly it was a time long to be remembered. It is said that more than two hundred have been reclaimed from sin since the revival commenced, about the first of August. This church will soon be able to give half the support necessary to sustain a minister.

My dear brother, we have great trials in this country. The scarcity of money, and the church divisions, do greatly embarrass our efforts. But why complain? I know that the Lord reigns, and that he will overrule all for his glory, and for good to those that do sincerely love him. In the midst of all our discouragements we ought not to be cast down. There is surely at this time more than ordinary attention to the cause of religion among all denominations. Brother Likens, of Chambers county, informs me that more than three hundred have been received there in a few weeks.

ILLINOIS.

From Rev. N. C. Clarke, Charleston, Kane Co., Ill.

Since I last wrote there has been considerable sickness in the neighborhood of Elgin, as well as in other places in the county, which has in some degree affected our religious operations. Our congregations have not, all the time, been as large as they otherwise would have been.

Sabbath schools also have suffered some in consequence of the sickness of teachers and scholars. My own health has been poor three or four weeks of the time; though, with the exception of one Sabbath, I have not omitted preaching. While there is nothing of peculiar interest in the state of things as developed the last quarter, yet every week I feel more and more encouraged to labor in this field. My congregations, both at Charleston and Elgin, are respectably large. To say the least, it seems to be becoming more fashionable to attend preaching. And from the appearance of the congregations as well as their size, I feel encouraged. There is evidently a spirit of inquiry awake, although it does not appear to be accompanied with deep seriousness.

At Elgin they have now a large school-house erected, which it is expected will be opened for worship next Sabbath, at which time I expect seven or eight will be received to the church.

Various efforts.

I have already stated, that last winter we formed a county temperance society. By the feeble efforts made by that, and other societies, much good has already been accomplished, and by the blessing of God, much more will be effected. Some grogshops have been shut up, intoxicating liquor has been banished from some stores and taverns, and some drunkards have been reclaimed. Last spring we formed a county Bible society, and branch societies in different precincts. We have not as yet carried our plans into operation, for though we have sent for bibles, they have not yet arrived. Our object is, as soon as they arrive, to supply all the destitute families in our county, and to extend our operations as we shall have the means.

We are now engaged in distributing the volumes of the American Tract Society. The Society has sent four hundred dollars worth of books for distribution in this county. The books are needed, and so far as I have

means of knowing, are desired. Almost every family where they are carried buy more or less of them. The work of distributing them devolves principally on brother Colton and myself. The people in this part of the state are a reading people. Many are very anxious to have religious books. The season past my labors have been very great, and at present I have as much on my hands as I can perform. But hitherto I have been sustained, and am at present encouraged in them, with the hope that they are not in vain.

Further aid not needed.

I have now closed the year which the commission from your society covers, and I hope and trust that it will appear that you have not bestowed your liberality in vain. The church at Elgin appears truly grateful. They will be able, the coming year, to support preaching half the time. Indeed many of the people think they would the whole of the time, but I do not think it my duty to leave Charleston entirely destitute. They would also, I think, support the Gospel here all the time, but in that case Elgin would be left destitute. The inquiry is frequently made by the people, can there be no more ministers spared for this region of country? It is true that ministers have come into this part of the state the season past, but all of them have passed on by us to Rock river. When I came into the country five years ago, there was a great destitution of preaching in this part of the state, but there is a greater destitution now, according to the population. It will not be long before the churches which you have aided in this region will be able to contribute, and I trust they will have a disposition to contribute liberally for the aid of other infant societies.

From Rev. Robert Blake, Woodburn, Ill.

Though the weather has been

unusually hot and dry the past summer, I have been so far favored with health as to be able to attend to all my appointments, not only at Woodburn, but at Collinsville, where I have labored half of the time, though the places are full 30 miles apart.

Within the last three weeks the infant church in Woodburn has sustained a very great loss in the lamented death of three of our oldest members—two were from Vermont and one from Missouri. But our loss was their gain. We are not left, however, without “tokens for good.”

Since my last communication two have been added to the church by letters, three stand propounded to unite with us by profession, and three or four others are waiting for opportunities to present letters, and the church is evidently “endeavoring to keep the unity of the spirit in the bond of peace.” The difficulties of the times have been very severely felt here, but we are not without hope of surviving them.

INDIANA.

From Rev. A. T. Rankin, Fort Wayne, Ind.

During the last five months, our stated preaching, our prayer meetings, and the monthly concert, have been regularly maintained with the usual interest. In the year just closed, the church has doubled its members, the congregation has increased from a handful of hearers, until the house, 40 feet square, is generally well filled. Though we have not been blessed with a revival, yet some have been hopefully converted, and others are inquiring what they shall do to be saved. The attendance has increased so much, that when the old members compare the past condition with the present prospect, they feel greatly encouraged.

Death of a Missionary.

Since I last wrote, your German

Missionary in this place, Rev. J. Hoover, has been removed by death. He was a devoted Christian, and an indefatigable minister. By his decease a wide field of usefulness has been deprived of the stated means of grace. If you could send us a man who can preach acceptably in the German language, it would greatly subserve the cause of Christ.

House of worship completed.

During the last year our house of worship has been completed. This has involved our congregation in debt. The times are hard, and I fear they will be constrained to apply for aid for another year.

In addition to laboring in this vicinity, I have frequently visited, on week days, during the year, different neighborhoods in other counties, to preach. There are many points in every part of the land, where there are a few Christians, and a population that is rapidly increasing, who need and desire to be sharers in the attentions of a minister.

A STATION ABANDONED.

The writer of the following report went to the West some three years since as a Missionary of the A. H. M. S., taking with him a large family, for whom he hoped to make provision in that growing and promising land. Possessed of a good constitution, and a large share of religious enterprise, he planted himself in a new and difficult region. Owing to the habits and views of the people, his support has been furnished almost wholly by the A. H. M. S. The opposition which he has had to encounter has been very great; and at length he has come to the conclusion that he must abandon the field where he has done and suffered so much for its moral welfare, without leaving behind him any prospect that the work will be assumed and carried forward by another laborer. Although it is painful that a station where so much labor and expense have been bestowed should be given up, yet we console ourselves with the consideration that no truly evangelical effort is lost; no word of

God, spoken in the spirit of sincerity and love, shall return unto him void, but shall accomplish that which he please, and prosper in the thing whereunto he sendeth it.

In my last, I expressed the hope that the storm of opposition had spent its violence. As all kinds of scandal had been circulated against me, my traducers began to grow weary, and matters were apparently quiet. My meetings also were better attended, and I hoped a little patience would soon bring things into a better state. But the aspect has changed for the worse. The opposition has been enkindled afresh through the agency of a member of the church, who had been subjected to discipline. The privations which I have endured since I commenced my labors here, have been many, and often of the most trying character; yet I have cheerfully endured them, hoping that, if I stood firm at my post, eventual good might be accomplished. But I have now come to the painful, yet deliberate and settled conclusion, that to remain in this barren field would be a sacrifice of my own usefulness, and of the funds of the A. H. Missionary Society. I am well satisfied that my influence is so crippled, that I have here no prospect of success. There are some in the country who feel friendly, but I have no band of tried friends to exert an influence in my favor; so that I am left to the concentrated opposition, not only of grog-sellers and their associates, but also of others, who, from sectarian motives, have given their influence to the enemies of religion.

I have spoken in general terms of difficulties in the way of my usefulness, but I have never alluded to my personal privations. But now that I am about to leave, I think it right that the Society may know that I do not sink in despondency under a few difficulties. I have repeatedly lived for more than a week on dry bread, without butter or meat, frequently because these articles were not to be had, and sometimes, especially during the late pressure, for the want of means to procure them. But I have thought it foolish to grow dis-

couraged with such privations, since they must soon pass away. But the people have expressed no sympathy in these trials. It has been a common thing for me to leave home on Sabbath morning, and travel from one appointment to the other, without eating bread or drinking water. Many, I doubt not, would invite me to partake were I present at their houses at meal time; but such is their indifference about religion, that they feel no solicitude for the comfort of the preacher. A few weeks since, it pleased the Lord to remove my eldest daughter by death, and at the same time all my family were sick, and I could procure no help. In consequence of fatigue and broken rest, I was greatly prostrated. When Sabbath came I went to attend my appointment, eight miles distant. I began the service, but became faint, and was compelled to sit down and dismiss the people. But no one invited me to rest a little till some refreshment could be prepared, but I was left to get home as I could.

But these things would never have driven me from my post, had I, on other grounds, a reasonable prospect of usefulness. As it is, my brethren in the presbytery concur with me in the conclusion that I had better seek another location.

From Rev. G. G. Porter, Vermilion Co., Ind.

PREVAILING SICKNESS.

The time for my regular quarterly report has gone by, but you will excuse my delay when you learn that it has been occasioned by sickness. My family have been so unwell that I could barely attend to such business as was most necessary. The last quarter has been so very sickly that but few could attend meeting; those who are well enough to be present, are obliged to attend on the sick.

Our little village has not yet suffered as much as it usually does at this season of the year, but there is

a great deal more suffering in the country than usual, more indeed than I think I ever knew before, and I believe it is general throughout this part of the West. Our prayer meetings and Sabbath school have been stopped for a season in consequence of sickness. We expect to revive them again as soon as sickness will permit.

A MISSIONARY'S FIRST REPORT.

From Rev. E. R. Martin, Utica, Clark Co., Ind.

I have labored this first quarter in the churches named in my commission. To the Utica church I have preached one fourth of my time. This church was organized in 1831, and has been for the last six years almost, if not entirely destitute of the means of grace. It has had a name to live, but that is all; it now numbers only eight members. Since I commenced my labors here, a Sabbath school has been organized on the plan of the Union, which we hope will do much good. The number of children in this school is 50. We have a respectable library, and we are happy in saying that our Methodist friends take a deep interest in this school. We labor under some disadvantages for the want of a meeting-house in this church. The house in which we preach is a school-house in bad repair; and being the only public building in the town, it is used by the different denominations on the Sabbath as a place for public worship. The Mount Vernon church is situated in a neighborhood of Germans, sixteen miles distant from Utica. To this church I have preached half my time. We have here a large framed meeting-house, as yet, however, in quite an unfinished state. In days gone by brother Cobb preached to this people, occasionally, the words of eternal life, and the house of which we write was built while he labored among them. The number of members in this church is between thirty and forty. Since we

commenced preaching here, we have organized a Bible class, which is well attended, and re-organized a Sabbath school, which, however, is not yet in full operation. At our communion in June there were three additions to this church on examination. There has been, since our first visit to this church, such an increase in the congregation, as is quite encouraging. Some of the youth and middle aged of this neighborhood, who formerly seldom, if ever, were seen in church, are now found present every Sabbath, paying at least a becoming outward respect to public worship.

At the mouth of Bull Creek, a neighborhood eight miles distant from Vernon church, I have preached one fourth of my time. We have at this place a Sabbath school with a small library. We have also here organized a Bible class.

Who can read this account without feeling the importance of missionary societies to nourish the hundreds of other feeble churches which are scattered throughout the woods and prairies of the West?

From a Missionary Report.

I have been called to discharge more than an ordinary degree of visitation in consequence of the general prevalence of sickness. I hope my labors in this department have not been in vain, but productive of good.

A Pastor's solicitude.

I think the piety of this church is on the increase. I have been a little comforted with the belief that there is a better state of religious feeling prevailing than usual. I have been deeply impressed with the importance of an *increase of piety* in the hearts of Christians, and have endeavored to urge the subject upon their attention. I have thought that the standard of piety was generally too low. Christians have been intent on extending the surface of religion,

to the neglect of attaining a corresponding depth of personal holiness. The *inward* has suffered by an almost exclusive attention to the *outward*. Both of these parts of Christian duty are vastly important, and both should be prosecuted with the utmost vigor. The one should be done, but the other should not be left undone. Indeed it will be found that the two cannot long be divorced without injury to both. I hope that some of the people of God in this church are endeavoring to make higher attainments in the divine life. We had an interesting communion season a fortnight since. Five persons united with the church, three on certificate, and two on profession of their faith. It was a time of quickening among Christians, and seriousness and concern among sinners. We expect to have another communion shortly, to be preceded with a day of fasting and prayer. Nothing, probably, has a greater tendency to promote personal holiness than a *well observed fast day*. My congregations are gradually increasing in numbers. On the whole, though I have many difficulties and discouragements to encounter, I think we are making progress.

"O THAT THEY WERE WISE!"

A few Sabbaths since I was sent for to visit a young man, about 21 years of age, who was on a bed of sickness and death. He had lived in the place for the last few months. I had never seen him in the house of God; he lived in entire negligence of the means of grace. I know not that he was addicted to any vicious practices, but manifested great indifference to the subject of religion. Indeed to the very time I was called to see him, he exhibited very great aversion to the subject when any of the pious part of the family mentioned it to him, and urged him to prepare for death and eternity. But his disease had now reached a point which indicated his speedy dissolution. His reluctance to converse about his soul had given way. I found him without hope, and intensely agitated about the salvation

of his soul. His countenance was an index to the anxious and troubled state of his mind. He could not lie still; the terrors of God had seized upon him, and his agitated soul caused him to turn from side to side upon his bed. I endeavored to deal faithfully with his soul, and after giving him what instruction I thought adapted to his situation, and commending him to God in prayer, I left him to meet my congregation in the house of God. The coldness of death was then in his hand, and as I bade him adieu I told him I was going to preach to sinners, and to urge them to seek a Savior before it was too late. "O yes," said he, "they neglect their souls; they do not attend to their salvation." He saw the folly of deferring religion to a death bed, and urged me to warn sinners of the danger of delay. In a few hours he died, and I fear is lost. "O that they were wise, that they understood this, that they would consider their latter end!"

TENNESSEE.

From an application for aid.

In Bradley and Meigs counties there is a great call for ministers and teachers; the people are quite destitute of Presbyterian preaching. Many members have moved from other churches into these new counties. The attendance on public worship is irregular. There is a great bustle here at this time, and indeed has been for several months past. Thousands of soldiers have been collected here for the purpose of removing the Cherokees, and thousands of these Indians are still encamped here.

OHIO.

A Missionary, in pressing the application of his church for renewed aid, adduces the following reasons for his being freed from worldly care, that he may give himself wholly to the work of the ministry. We regret

that the amount appropriated could not be made equal to the request.

ABUNDANCE OF WORK.

I suppose I have realized from the people this year considerably less than \$100. Nevertheless, if they will pay in for the building of the house of God, I am willing for a time to subject myself to great inconvenience and suffering, rather than leave the ground for a more ample support among a richer people. I believe that the Lord is now about to visit us again with the reviving influence of his Spirit. I wish you for one year to appropriate \$250. If you will say, "Go forward and you shall lack nothing," I will have no more anxiety about my domestic concerns, but will give myself more fully to the work of the ministry. Here is a county containing eleven townships, which demand my constant attention—

1. To preach and hold prayer meetings in every settlement.
2. To visit a thousand miserable cabins, to show unto their vicious, intemperate, and indolent inmates, a more excellent way.
3. To promote schools; as many are there brought up who cannot read the book of God, nor even write their own names.
4. My attention is demanded for the distribution of hundreds of Bibles, if they can be obtained; I have some now on hand, but cannot get time to distribute them. This county has never been supplied with Bibles from the A. B. Society. I am also about to make a beginning here as it regards the tract cause.
5. Sunday schools here cannot be sustained in many settlements, for want either of teachers, or some one to pray in school. Here, then, my attention is demanded.

Also, I must endeavor this year to nurse a declining church in an adjoining county to save it from becoming extinct. Attention to presbyterial business, attending protracted meetings, and having an eye with my brethren to the spiritual welfare of the eight counties embraced in

this small presbytery, with a thousand other duties of minor import, will fill my hands and my head; God grant that they may also so occupy my heart, as that all will be done to his glory. I trust you will say, as I believe God says, "Go forward." In his strength I will make the effort, but I must appeal to the sympathies and benevolence of the Eastern churches, that I may not faint in well-doing.

From Rev E. Barber, Florence, O.

I have pursued my labors, without any interruption, during the half of the year now past, and not without some degree of encouragement. Public worship has been better attended through the summer than it was last season. Arrangements are in progress for building a house of public worship at Birmingham. It is contemplated to collect the materials during the coming winter, and erect the house early in the spring. I cannot but feel much encouraged respecting the prospects of that church and congregation. Eight have been added to its number since its organization in January last.

Sabbath schools.

My greatest encouragement has been in the success which has attended the efforts made to bring the children of this community into Sabbath school. Small schools were held last season both at Birmingham and at Florence. The past summer the number attending has been more than doubled in each place; and in addition, three schools in remote parts of the township have been sustained. Not less than two hundred children have been connected with these schools, many of whom receive no religious instruction from any other source. May the seed thus sown bear much fruit to the praise and glory of God!

Sickness.

Sickness has been more than usually prevalent in this community for some weeks past. Of course, my time has been considerably occupied in visiting the sick, and in attending funeral services. In one instance I have some reason to hope that instruction imparted to one in her last sickness, was, by the blessing of God, rendered effectual to her salvation. Whether it were so or not will be known only in eternity. I have never felt disposed to place much confidence in professions of repentance on a sick bed; but in this case I cannot but hope that it was genuine. The case was that of a young woman who had resided in this place only a few months. She had occasionally attended public worship on the Sabbath. Learning that she was sick I called at her mother's residence to see her. She was not considered immediately dangerous—conversed with freedom on the subject of religion. She acknowledged its importance, but seemed to have no deep sense of her sin and danger. After such remarks as I deemed appropriate, her mother requested me to pray with them. The young woman very earnestly requested me to call again. In a few days I did, and found her awakened, in a good degree, to a sense of her lost situation as a sinner. I endeavored to direct her attention to Christ as a Savior perfectly suited to her case. At the next time I saw her she thought she had truly embraced Christ as offered in the Gospel. I had frequent opportunities of conversing with her after this, as she lived several weeks, and retained her mental powers till a day or two before her death. She uniformly manifested a calm resignation to God, and a willingness to die, which seemed to be the fruit of her trust in Christ. At one interview she told me that her education had been in the family of a Universalist in Vermont; that her grandfather's house, where she resided, was the resort of the Universalist preachers. She now professed to view that whole system as a delusion of the evil one.

ONE YEAR'S MISSIONARY LABOR.

It is interesting to trace the influence of stated Missionary labor in feeble churches, such as is described below. Even in a single year, error and opposition are held in check, various forms of evangelical effort are begun, the hearts of God's children acquire confidence, the general intelligence of society is advanced, and foundations are laid for enlarged operations in future. When we see such results in a given case, what a pity it is that the same efforts should not be made, and similar effects produced in hundreds of other churches, which are now neglected.

When I came here, one year since, I found a little church of seventeen members. It had been formed some two years before, and although there were a considerable number of Methodists and Baptists in the place, yet Universalism and infidelity prevailed to an awful degree. Assisted by the brethren, I circulated about 80 volumes of bound tracts, set up the concert for prayer, also a weekly meeting; a Sabbath school that had been commenced was fostered, and from small beginnings has now grown until it numbers about sixty, with a Bible class connected with it. Something has been done for Foreign and for Home Missions. Thirteen have been added to the church, four of them on profession of their faith in Christ. Thus, through the aid of your Society, the hearts of this people have been made glad. A house has been begun for the worship of God; though in the coldest part of the year, we are yet obliged to meet in a private house for public service, owing to the unfinished state of our church. While many have died around and in the midst of us, God has preserved the lives of our members.

RELIGIOUS DECISION.

Professors of religion are exerting here an influence on the side of the Lord. Four of the sisters in the church are engaged in teaching school in the place, and praying with their pupils. One of them, who is

quite young, was desired by the directors not to pray in the school, or at most not oftener than once a week. The influence of this request, and the trial of the teacher, were the more considerable, as the supporters of the school were opposers of godliness. But she took her stand boldly, as a follower of Christ, and told them that she felt it her duty to pray with the children whom she was called to teach; and if she might not pray with their children, she must give up the school. The directors yielded, and said they would by no means have the school given up, as they had never before had one so good. Thus, this sister was willing to surrender her temporal advantage rather than violate her conscience, and good has grown out of the trial. She prosecutes her school to the great satisfaction of its patrons, and prays with the children, all but one of whom are glad to attend and hear.

THE WORK THROWN BACK.

We publish examples of a discouraging character, not to depress the hopes of the friends of Home Missions, but to give them a true idea of the mingled good and ill that befall their brethren in the West—to show them that this cause is one which calls for great perseverance—and to excite them to prayer. There are hostile influences to be overcome which are invincible by any power beneath the throne of God; and his help the Missionaries *must have*, or fail in their work.

For the last quarter there has been, on the whole, a retrograde movement. The cause of this has been beyond my control. We have had great perplexities and discouragements. The excitement produced among the infidels and Universalists, by the little refreshing we had last spring, rose, in some instances, to a perfect rage. Other denominations sided with them against us. The Campbellites, and I am sorry to say some from whom we expected better things, took part, more or less openly, and have persevered therein, till they

have excluded us from the town-house, the only convenient place we have for public worship.

I will not enter into details of our trials on this point, but only remark, that for the present our hopes of building a house are blighted. We had expected considerable help from the people of the world, and had got their pledge, but now it will avail us nothing. We now worship in a small inconvenient house, so uninviting that but few except our church and particular friends will meet with us.

The violent opposition, together with what appears to me an unchristian spirit among other denominations, has caused to stumble numbers of those whom we esteemed hopeful converts, and thrown all into a cold inactive state. I am truly at a loss what to do. Unless we can have a better place for public worship, the prospect of doing good is but faint. We had, however, last Sabbath, larger numbers, and a more solemn meeting, than we have had for some time. Two infidels ventured among us; one remained all day, and gave very sober and respectful attention. Our weekly prayer meetings are continued, and are better attended than they were last year; but our Sabbath school has nearly run down.

The church is now weak in efficiency and pecuniary ability, as some of our best members have left us. My pecuniary receipts from this place during the year, will amount to only about \$130, which, with what I receive from your Society, \$150, will afford but a very scanty support for my family. I have been obliged to use the strictest economy, and then have hardly, at times, had the absolute necessities of life. But this is nothing to the distress I feel of seeing the wicked triumph, the cause of God trampled on, souls lost, and the unholy conflicts of professors of religion helping it on.

Thus, dear brother, I have told you my mournful tale. It makes my heart ache. Never have I felt so depressed. But the Lord reigns. This is a consolation I can sometimes take hold of. If you have any advice to give, I shall be thankful to receive it. *Pray for us.*

From Rev. J. W. Eastman, New-Petersburgh and Rocky Spring, O.

INTERESTING CASES OF SERIOUSNESS.

The seriousness among my people is increasing. Twelve have been added to the church. About twenty are anxious, some of whom are beginning to hope. Of the latter are a colored man and his wife. One of the inquirers is a colored boy, who was kidnapped in Virginia, to be carried, as was supposed, to Missouri. But through the efforts of the benevolent he was saved from perpetual bondage, and is now bound to an elder in our session. He was almost fifteen years old; but at the time of his escape from the man who brought him into our region, he did not know that there was a God, or that he had a soul. He now appears in an interesting state of mind.

Most of our young converts and inquirers are Sabbath school scholars. This is evidence of the value of this institution.

Though the Rocky Spring benevolent congregation are dependant on you for assistance, they are not backward in helping themselves. They are this year expending nearly \$300 on their meeting houses. They have paid \$43 53 to the A. B. C. F. M., and \$10 for supporting Benjamin Templeton, a colored licentiate of our presbytery, as a Missionary within the bounds of the presbytery. I have, at the suggestion of our deacons, written to your agent, requesting him to visit us this winter, and to encourage him to hope that \$50 at least may be raised among us for your Society.

MICHIGAN.

Extracts of Reports.

HARD TIMES AND SICKNESS.

I should have reported earlier, but God, in his providence, laid me upon a bed of painful sickness. It is a time of peculiar trial and difficulty in this region of country in money

matters. Your appropriation (\$100) amounts to more than all I have received from this people for the year past. My family is large, consisting of seven persons: how I shall get along I know not.

My health for several months has been poor, though, with a few exceptions, I have preached twice on the Sabbath. My family has also been affected with ill health. There seems at present little prospect of my being able to perform the labor requisite in this hard field, or of being sustained by the people. The ways of Zion mourn; a large number of the congregation are confined to their beds by sickness; still the soul is neglected.

It has been, and still continues to be, a very sickly time here, in consequence of which our meetings have not been so full as usual. There have been several deaths in the neighborhood, and most of them very sudden. I have had some sickness in my family, and my own health is at present very delicate; but I thank God I am still able to attend to my duties.

I regret being obliged to say the people are very backward, and I find it hard to get them up to the work. I am living in a log cabin six miles distant from them, being obliged to give up a house I had taken in the village, for want of means to pay the rent; and if it were not for the kindness of your Committee I should suffer very much, as the congregation have given me but \$2 since I commenced laboring with them. However, the Lord reigneth, and I have no doubt he will provide. It is an honor to suffer in his glorious cause, and I trust his grace has made me willing to endure it.

SPIRITUAL TRIALS.

A Missionary's trials do not all of them respect his outward circumstances. His peculiar position and temptations often lead

him into darkness and spiritual conflict, still more distressing than a privation of temporal comforts. One thus unbosoms his sorrows to the Committee.

A consciousness of my great deficiencies has caused me much painful solicitude. I have been led to ponder on the course I have pursued, and to reflect with close self-inspection on the days that are past. With deep self-loathing and abhorrence I have called to mind the thoughtless manner in which I first entered the ministry, and took upon myself its awful responsibilities, and the worldliness and want of entire consecration to the work, of which I have since been guilty. That blessed text in 1 John 1—9, "If we confess," &c., and others of a similar import, furnish my only ground of comfort. I have most seriously questioned whether I was ever "called of God" to the work; whether I did not "run before I was sent." And I fear that I am not now actuated so much by the love of Christ, and love to souls, as by a regard to temporal benefit. I have thought much and prayed much on this subject. I have fasted, and prayed, and mourned, and confessed, and from time to time have consecrated myself anew to the work. In so doing I have had some melting seasons before God, and have thought I found forgiveness and acceptance with him. O that I knew how to trust in him with a steady, unwavering confidence, and were not so frequently foiled by the tempter! "O to grace how great a debtor, daily I'm constrained to be!" Let my name be added to the catalogue of those for whom you bow before the Lord.

PENNSYLVANIA.

A "Soldier of the Cross" thus reports his

YEAR'S CAMPAIGN.

When I first came I found nothing but waste and desolation. The Universalists appeared to occupy the whole ground; our church held no

religious meetings; the Sunday school had ceased, and the library was locked up; and we had to labor hard for every inch of ground we gained. We had to submit to some things for the sake of peace. Our house of worship was intruded on, and the fundamental doctrines of the cross boldly opposed; but we minded our course, and insisted on the atonement by Jesus Christ, and faith in him, as the ground of acceptance with God; and finally they left us in the field alone, having quitted the place, and the influence of pure and undefiled religion appears to be on the increase.

We had much difficulty in commencing the Sabbath school, which now numbers from sixty to seventy scholars, with a large library. At my other place of labor we have great cause of thankfulness to God. We have had a revival of religion, and on the next Sabbath we shall have the communion, when we expect twelve will join the church.

From Rev. Joseph Barlow, Salem and Canaan, Wayne Co., Pa.

AFFLICTIONS.

I labored and preached about at the school houses, &c. until the winter, when my horse failed me. I bought another; and in a few days he came upon me in the stable, and almost killed me before I could get away from him, and I was then confined at home for about four weeks. I then commenced again, riding to Palmyra, Sterling, and other places in the south part of this county, where we have a few members and feeble churches, like sheep without a shepherd. One day when I returned home I went to cut a little wood, and cut my foot so badly that I was again laid up for some time, and my life was despaired of; but I am able to walk and to ride with ease. Before I could leave my room a son of nine years old was taken very sick and died.

DEATH OF A YOUTHFUL FRIEND OF HOME MISSIONS.

In a few days, and before this son died, a second son, fourteen years old, sickened and died in about three weeks—we have good reason to hope—in the Lord. For some time previous to his death he took a deep interest in the Home Missionary cause. He read about the Missionaries with deep concern, and last spring he requested me to let him have some ground, and he would raise something for them. I furnished him ground and seed, and he planted corn, beans, onions and potatoes; and the last day's work he ever did, was planting potatoes for the Home Missionaries, and the last thing he asked after relative to this world, was concerning his mission field; and when told by his little sister that a part of it wanted weeding, he wept; but the cause of his sorrow was soon removed. He spent much of his time in prayer during his sickness, and the Lord heard him; his fears were dispersed, and joy filled his mind. He said he wished to live only that he might tell his class-mates in the Bible class what God had done for him, but he knew that to die was gain. Thus he has left his small field, which he planted with so much interest, to be gathered, and the profits sent in, by other hands.

A daughter of eighteen was also brought very low at the same time, and is now very feeble. Thus you see I have had something to try my faith and patience, and though I cannot but feel very deeply as a parent in my losses, yet I have great cause for joy; for while God has taken two of my children to heaven, I have good reason to hope that I have two daughters who have been brought into the kingdom of Christ, and my affliction appears to have been made a general blessing to the neighborhood. For nearly the whole year I have been praying that God would work in some effectual way, and if this be the way he has appointed to try my resignation, and convert men to himself, I would say, "Even so, Father, for so it seemeth good in thy

sight;" though at some times I feel as if I had sorrow upon sorrow.

LOWER CANADA.

From Rev. A. J. Parker, Ship-ton, L. C.

During the first six months our community have been recovering from the agitation which the "border difficulties" had excited, and for a month or two past these have troubled us but little. Regular worship has been maintained among us every Sabbath, although the state of my health forbade my preaching as much as I had formerly done. Repeatedly during the first quarter I was obliged to refrain from preaching more than one sermon on the Sabbath, but always conducted the other parts of worship.

At the end of the third quarter of the year, a kind Providence directed Rev. E. Cleaveland to us on a visit. He came disengaged, and was induced, with such compensation as we could render, to supply us for the last

quarter. His labors were well directed and well received. The congregation usually exceeded two hundred, and were very attentive to the word preached.

I now find my health considerably improved in consequence of the relief, and the church and society appear as much united, and as much attached to the institutions of religion, as we have ever seen them. Our prayer meetings furnish evidence of a little more vigorous state of Christian feeling, and Christian action, than we had witnessed for some time past.

We have evidence that two or three persons have been brought into the liberty of the children of God, and two or three others have confessed Christ, whom they think they had before loved. Five are propounded for admission to our church at the next sacramental occasion. Our Sabbath school is decidedly in an improved state, and its numbers increasing. Thus the good hand of our God is upon us.

The churches and ministering brethren around us, feel rather encouraged by the signs of the times.

Appointments by the Executive Committee of the A. H. M. S., from September 15th to October 15th, 1838.

Re-appointed.

Rev. S. G. Spees, Tenth Presb. Church, New-York.
 Rev. Luke De Witt, Big Bottom, O.
 Rev. H. R. Howe, Huntington and Racoon, O.
 Rev. E. Bascom, Jackson, O.
 Rev. Royal West, Walworth, N. Y.
 Rev. Ward Childs, Strykersville, N. Y.
 Rev. S. W. Raymond, Union Springs, N. Y.
 Rev. W. J. Wilcox, Portland, N. Y.
 Rev. E. Wollage, Pultney, N. Y.
 Rev. J. T. Baldwin, Weathersfield and Java, N. Y.
 Rev. S. Chaffee, Virgil, N. Y.
 Rev. P. K. Williams, Baldwinsville, N. Y.
 Rev. Charles Bowles, McDonough and Pharsalia, N. Y.
 Rev. M. P. Clark, Potton, L. C.

Rev. Courtney Smith, Warren co., N. Y.
 Rev. S. Haynes, Perry Village, N. Y.
 Rev. Joseph Butler, Wabash and Shiloh Churches, Ill.
 Rev. C. L. Watson, Ill.

Not in Commission last year.

Rev. C. W. Gurney, Coldwater, Mich.
 Rev. B. Ladd, Parma Center, N. Y.
 Rev. Russell Whiting, Elba, N. Y.
 Rev. L. A. Skinner, Darien, N. Y.
 Rev. A. E. Lathrop, South Marcellus, N. Y.
 Rev. W. B. Tompkins, Lebanon, N. Y.
 Rev. L. Johnson, Hoosick Falls, N. Y.
 Rev. A. G. Taylor, Cherokee Country, Ga.
 Rev. L. M. S. Smith, Waterloo and Madison, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th to October 15th, 1838.

NEW-HAMPSHIRE—

Antrim, Religious Char. Soc., by F. N. Fisk, Esq., Tr. 20 00
 Jaffrey, Elizabeth Howe, dec., by do. 200 00
 Milford, Sabbath School, by do., 16 00
 Wilton, Female Friend, to constitute

Rev. William Richardson a Life Member. 30 00
 MASSACHUSETTS—
 Missionary Society, 50 00
 CONNECTICUT—
 Bethlehem, Cong. Soc. to const. Rev. Fosdic Harrison a L. M. 30 00

| | |
|---|------------|
| Stonington, First Ch. and Soc. Ladies to const. Rev. Nehemiah B. Cook a L. M., | 30 00 |
| NEW-YORK— | |
| Elizabethtown, Deac. Brown, by Rev. J. Fisk, | 1 00 |
| Elmira, S. Benjamin, | 103 50 |
| Essex and Willsborough, by Rev. C. B. Cady, | 5 00 |
| Newburgh, Master Eli Corwin, collected among his juvenile friends, | 6 00 |
| New-York City, viz: | |
| Bowery and Pearl-st. Chs., Mon. Con. Coll., by H. Aikman, | 16 33 |
| Mercer-st. Church, Mon. Con. Coll., by T. S. Nelson, | 32 00 |
| Second Avenue Church, savings of a Female Member, | 5 00 |
| Painted Post, Fem. H. M. S., by Mrs. C. W. Pratt, | 8 63 |
| Perry, L. B. Parsons, | 10 00 |
| Preston, Aux., by Rev. H. Dyer, | 25 00 |
| Shelter Island, Deac. Douglass, | 1 00 |
| Smithfield, Fem. Benev. Soc., in full to const. Rev. Dana Goodsell of Plainfield, Mass., a L. D., | 20 00 |
| Troy, Eliphalet Wickes, Esq., | 150 00 |
| First Presb. Church, Henry R. Hubbell, to const. himself, Rev. Mark Hopkins, D. D., Pres. of Williams' College, Mass., and Daniel N. Dewey, Esq., of Williamstown, Mass., Life Members, | 100 00 |
| Second Presb. Ch., by C. Lyman, Tr., | 85 00 |
| TENNESSEE— | |
| Friend, | 507 80 |
| OHIO— | |
| Weymouth, Ch., by Rev. J. W. Goodell, | 11 25 |
| INDIANA— | |
| Fort Wayne, a Widow, by Rev. A. T. Rankin, | 4 00 |
| HOME MISSIONARY, | 26 19 |
| | \$1,493 70 |
| K. TAYLOR, Treasurer. | |

Rev. Gideon N. Judd, acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from September 15th to October 15th, 1838.

NEW-JERSEY—

| | |
|--|----------|
| Morristown, Presb. Ch. Frag. Soc., Miss Margaret Jones, Tr., 101; Fem. Sew. Soc. of Washington Valley, in addition to 30 37 last year, and in part to const. Rev. O. L. Kirtland a L. D., 36; Mrs. C. B. Arden, 100; Lewis Mills, 5; J. C. Whitehead, 5; Jabez Mills, 5; J. B. Jones, 1; David Day, 2; Silas Johnson, 5; Edward Condit, 5; Silas Condit, 5; James Wood, 10; J. F. Voorhees, 5; W. M. Lindsley, 1; James Burnet, 5; Mrs. Cobb, 2; Miss E. Conckling, 1; Miss Schenck, 1; Miss Mary Warren, 2 25; Coll. by Rev. O. L. Kirtland, 21 39, | 318 64 |
| Shrewsbury Presb. Ch., by Rev. J. W. Woodward, 24 50; Relinquished by Mr. W., 13 00, | 37 50 |
| PENNSYLVANIA— | |
| Middletown, John S. Birchard, | 5 00 |
| | \$361 14 |

Rev. John A. Murray, Agent of the Western Agency at Geneva, N. Y., acknowledges the receipt of the following sums from June 12th to July 12th, 1838.

| | |
|---------------|------|
| Adams' Basin, | 5 00 |
| Albion, | 6 00 |

| | |
|---|------------|
| Alden, | 25 00 |
| Auburn, a Member of the First Presb. Ch., to const. Rev. Sheldon Dibble, of the Sandwich Island Mission, a L. M., | 50 00 |
| Batavia, | 5 12 |
| Bristol, | 7 25 |
| East Bloomfield, | 78 00 |
| Cayuga Bridge, | 11 00 |
| Centerfield, by Rev. Mr. Leslie, | 12 50 |
| Chapinsville, | 32 66 |
| Clarkson, Ladies' Soc., | 7 00 |
| Geneva, | 1 00 |
| Henrietta, Cong'l. Ch., 27 25; Ladies' Miss. Soc., 5; Children of Maternal Association, 0 75, | 33 00 |
| Hopewell, Ladies' Soc., | 17 00 |
| Howard, | 5 00 |
| Ithaca, Ansel St. John, Esq., to make Mrs. Mary M. St. John, Mrs. Elvira Kimball, and Mrs. Mary E. Kimball, Life Members, 100; Daniel Bates, Esq., 100; Mrs. Sarah Miller, 50; Coll. in part, 21, | 271 00 |
| Jasper, part of gold beads sold, | 1 00 |
| Livonia, Evan. Soc., 10; B. Coy, 3; Others, 8 25, | 21 25 |
| Lockport, John Gooding, 7; Ladies, 11 58, | 18 58 |
| Millport, | 5 00 |
| North Penfield, Ladies' H. M. S., | 7 31 |
| Ogden, Charles, Church and Family, 50; Ladies, 28 47; Others 11 12, | 87 59 |
| Ovid, | 34 07 |
| Pen Yan, Mrs. Harriet Stewart, to const. Mrs. Ovid Miner a L. M., 30; Others, 4, | 34 00 |
| Perrinton, Rev. Geo. Freeman, | 2 50 |
| Ridgeway, Wm. Knowles, | 8 00 |
| Silver Creek, by a Lady, to const. Rev. O. C. Beardsley a L. M., | 30 00 |
| Sodus, Ladies' H. M. S., | 8 00 |
| Sweden, Ladies' Soc., | 10 00 |
| Trumansburgh, Joel Hutton, 10; Cash, 10 09, | 20 09 |
| Union Springs, | 9 00 |
| Victor, | 49 45 |
| Waterloo, Russel Elliott, deac., to const. his father, Jacob Elliott, and his mother, Mehetabel Elliott, Life Directors, | 200 00 |
| | \$1,112 37 |

Rev. A. Crane, Agent of the Central Agency at Utica, N. Y., acknowledges the receipt of the following sums from July 13th to October 7th, 1838.

| | |
|--|----------|
| Binghamton, by Mr. Whiting, | 16 75 |
| Bridgewater, | 15 00 |
| Camden, | 27 77 |
| Cortland Village, | 13 00 |
| Fairfield, | 15 00 |
| Kingsborough, in part, | 55 90 |
| Kirkland, Penny Coll. Fem. Benev. Soc., Almira Thompson, Treas., | 2 33 |
| Lebanon, | 33 00 |
| Lowville, | 9 00 |
| Martinsburgh, | 7 37 |
| Manlius, | 7 00 |
| Morristown, | 18 75 |
| Orville, by Esq. Eager, | 11 75 |
| Peterboro, | 15 00 |
| Salisbury, Wm. Burrell, | 10 00 |
| South Granville, by Deac. Patrick, | 6 00 |
| Trenton, by Rev. D. J. Weeks, | 25 00 |
| Virgil, by Rev. S. Chaffee, | 25 00 |
| West Granville, Fem. D. M. S., Mrs. Oliphant, Tr., 15 38; Gent. 12 25, | 27 63 |
| Whitehall, 63 75; East Parish, 30, | 93 75 |
| Winfield, in part, | 10 00 |
| Friend, by Rev. R. Robinson, | 2 50 |
| | \$447 50 |

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

SICK BED CONTRASTS.

[Furnished by a Missionary.]

The wicked is driven away in his wickedness ; but the righteous hath hope in his death.

ON Monday morning, in the Spring of the present year, I arose with the purpose of visiting a neighbor, whom I knew to be sick, and probably on his dying bed. I was aware that opposition would be made to the object of my visit, as he and his friends were leading Universalists in the place. Having asked counsel of God, I hastened to the house determined to embrace any opportunity that might present itself to converse and pray with the dying man. As I approached his bed, I found a pious brother, of the Methodist church, actuated by similar motives, had preceded me, and was endeavoring to gain a hearing for the claims of divine truth. I listened with deep interest while he made his appeal. A brother of the sick man, standing at the head of the bed, and another attendant, both of whom were bold Universalists, endeavored to interrupt the conversation. They said it would hurt the sick man to talk to him about Christ; but my faithful friend persevered; he said he had been sick himself, and it never hurt him, and he never knew it hurt others to tell them of Jesus and the true way of life through his blood, even though very feeble. He warned the patient of his danger, and exhorted him to repent of sin, and take refuge in the Saviour. After he had concluded, I felt it my duty to testify

my full approbation to the faithfulness of my brother, and to confirm the truth he had declared. The attendants declared—some that it would injure the sick man—others that he would not understand or remember what was said to him; and he himself declared that he was not afraid to die. But I felt that I had a duty to do to my dying neighbor: I had come expressly to talk to and pray for him. Accordingly, I endeavored to impress upon his mind the necessity of immediate preparation to appear before the bar of God, and the awful consequences of dying without hope. The same objections and murmurs were heard again from the attendants—they said the sick man could not bear the conversation—that it was needless, he was not afraid to die. I replied, that I considered it a hard case, that I should not be allowed to converse with him. When they were well they would not hear; and when they were sick their friends would not allow them to be spoken to on the subject. If they would not allow me to address the sick man, theirs must be the responsibility, and I must leave them; but it was a trying case. I retired with a heavy heart, at the thought of the wickedness of the human heart, and sorrow for the condition of my dying neighbor. I saw him no more; in one week he died.

A few days after this, one of the brethren in our church, whose word may be relied on, told me that the night he watched with that man—three nights before his death—was the most dreadful one he ever knew. The oaths and curses that proceeded

from the mouth of the sick man, were appalling. Sometimes, when partially awake, he would say "black Sam has been after me all night." He sometimes would strike backwards with his hand, and say "I wont go—it is d—— bad to go to such a place!" This was often heard from him during the night. Though he was kind as a neighbor, yet, I am told, when angry, he used profane language, and was evidently a man that lived without prayer, and even made a mock of religion. Thus he lived, and thus apparently he died.

But let me relate a different scene. In a town where I labor half the time, I noticed for a number of Sabbaths that one of the families of my flock were absent from the house of God. On inquiry I found that the wife was affected with a disease of a most painful and desperate character. I repaired to the house to sympathize with the sufferer. When I entered and approached the bed-side, she clasped my hand and said, "I am glad to see you; I want you to talk about Jesus, and to pray with me." I found that her disease had been for a considerable time lingering in her frame, but now it had come upon her with terrific vigor. She lay on a bed of anguish, and probably on the bed of death, yet her eye was fixed on him whose sovereign wisdom gives direction to diseases, and doth all things well. She appeared like one almost home—like one, who long tossed on the boisterous ocean of life, had at length come in sight of the port, and with Christ as her pilot, was rapidly nearing her final rest. She was willing to give up all to him, to lie sweetly in his hands. She said that she felt him to be good—good even in sending affliction upon her. Her very countenance seemed to speak forth heavenly joy, and her peace was like a river—its richness, its fulness could not be described. It was good to linger in her chamber, to be where her pious husband was doing all he could to alleviate her sufferings, and see the operations of her gracious spirit in the trying circumstances in which she

lay. It was good to see the image of Christ—to look upon one who so clearly bore the resemblance of the meek and holy Saviour. It was easy and sweet to bend with the sympathizing husband by her bed-side, and ask for the presence of the Comforter. The thankfulness she expressed for the visit of an ambassador of Christ, was great, and showed her sense of the preciousness of the religion of the Bible in that hour of trial.

As I went from that house of joyful grief, I passed by the dwelling of a "worldly-wise man." He expressed pity for the dreadful situation of our Christian sister. I thought within myself, I would far prefer her situation to his, seeing that his portion lay below, while her present light afflictions, which were but for a moment, were evidently working out for her a far more exceeding and eternal weight of glory.

SINNERS CONVICTED BY MEANS OF THEIR OWN DEPRAVITY.

It not unfrequently happens that persons of moral deportment, who have received a religious education, are slow to yield a practical assent to the doctrine of total depravity. Having been restrained by surrounding circumstances, and a well trained conscience, from the commission of glaring crimes, they think their hearts are too good—that it is not in their nature to do such evil things or indulge such wicked passions as many others do. But sometimes God opens the eyes of such persons, and gives them a view of what is in them. He leaves them to act out their nature, so that they can no longer doubt their depravity. Thus they are convicted by their own sins. I will mention two or three instances that have occurred under my observation.

A youth, the son of religious parents, had for a long time appeared to be almost a Christian, but still enjoyed no steady hope. He abounded in religious duties, and was ready to say "what lack I yet?" and though theoretically orthodox, yet he could not believe that in his own case,

there was, or had ever been since his remembrance, any opposition to the character and law of God. Hence he concluded that regeneration had taken place in his soul at a very early period in life. Still he was not conscious of peace—there was at times a fearful misgiving as to the soundness of his hope.

At length there was a revival of religion in the congregation to which he belonged, and several young persons of about the same age with himself were hopefully born again, and expressed great comfort in religion. It was now for the first time that he became conscious of opposition to God: for his heart was stirred up to enmity because persons whom he regarded as far less diligent than himself in seeking salvation, and who had even been long given to the follies and vices of youth, were brought into the liberty of the Gospel and filled with its joys, while he was left unblessed. Here, for the first time in all his course of reading, praying and meditating, he felt the consciousness of a wicked and rebellious heart. He was so well informed in religious matters, as at once to understand the symptoms of his case; and hastened, as it is believed, to throw down the weapons of rebellion, and soon found the peace which he had so long sought in vain.

A similar example was afforded by a man in middle life. For a long time he was in a state of doubt as to his standing before God. He had not that consciousness of love to the Savior, which gives a clear hope; nor had he those feelings of hostility which he supposed were characteristic of the unregenerate. While in this state of mind, he heard a Christian dilating on the joys of salvation, the glory of Christ, and the prospect of his triumph over the earth. The contrast between the speaker's state of mind and his own, was such as to fill him with rage against God who made them to differ. He felt the most decided hatred of Christians, and the kingdom of Christ. Of course, all doubt now fled; the rebel stood forth, naked and confessed in all his deformity. He shuddered at this first

view that he had ever caught of his own moral image. His sins had found him out—he was a sinner convicted by the workings of his own sinfulness. I trust he was brought to repentance.

Another instance, is that of a woman of modest and correct deportment, remarkable for her equanimity and sweetness of manner. She stated as the first conception she ever formed of the strength of sin within her, that on a certain occasion she received, as she supposed, a grievous wrong from another woman. She was so taken by surprise, that her usual sense of propriety and guarded manner deserted her, and she became enraged to the highest degree, and indulged in language not only indecorous, but even profane. In reflecting on this scene, she was overwhelmed with the discovery which it gave her of her own heart, and she was convinced, that should she be exposed to temptation, and the restraints of God's providence and spirit be removed, her evil nature would be ready for any sin.

Thus it is frequently the case that the Holy Spirit convicts men of sin by arresting them in the very act, and turning the eye upon the sinful emotion while it is flitting through the soul.

“WILL HE ALWAYS CALL UPON GOD?”

This searching interrogatory is put by inspiration respecting the hypocrite. He may make great attainments in almost every semblance of Christian character, but will he be like the true convert in persevering conscientiously to discharge his closet duties? Will he always call upon God?

I would not decide that no self-deceiver will persevere in the performance of secret prayer till the end of life. Life, in some cases of this kind, may terminate before the impulses under which the deluded soul acts, have spent their force. And there may be external circumstances that keep conscience awake, and will

not let even the hypocrite rest prayerless. But ordinarily it is not so. On the contrary, I never knew an apostate, or one who having long cherished the hope of conversion, relinquished it at last, who would not confess that he early lost his imaginary relish for prayer, and discontinued it long before he forsook the path of piety in other respects.

Nineteen years ago, a village in Western New-York was visited with a revival. As the fruits of it, many persons in the morning of life joined themselves to the visible church. Among these were several young men who met weekly for prayer, either in some retired room, or amid the deep shades of a grove. It is distinctly remembered that several of these persons, after a short time, became remiss in their attendance, and when present, exhibited a degree of formality and heartlessness in their devotional exercises, that sometimes called forth the private fraternal reproof. Their course in subsequent life has proved that they have not "always called upon God."

A. was designated by the fond wishes of his pastor and Christian friends to be a minister of the Gospel. For this end he was favored with advantages for acquiring an education. Amid the incitements to ambition furnished by a popular college, the test which we have named was most effectually applied. A. returned from the ordeal an altered man. He had no taste for religious services; his friends saw with pain that he had lost the gift of prayer which once had given such pleasing assurance of devotional feelings and habits; and as much as possible, he appeared to shun religious assemblies and private Christians. Gradually he withdrew from the associations of the pious; and, in a distant state, is now pursuing the world with an avidity which seems to prove that he has long since ceased to call upon God.

B., another of the company, was a mechanic, and placed in circumstances not very favorable to growth in grace. His temptations were numerous, and he seemed to mourn over

the apparent necessity that was imposed upon him, to be irregular in his devotional habits. But still, he candidly acknowledged that he did not find delight in secret duties, even when he performed them. I lost sight of him for five or six years, and then met him accidentally at an inn. He then acknowledged that he had long since given up his hope, and was persuaded he never had known any thing of genuine Christian experience. The next I heard of him was, that he was an abandoned follower of strong drink.

C. was very ignorant, the son of low and vicious parents. His appearance among the converts was a strange thing, and almost without any other evidence, it was taken for granted that he must be a genuine disciple. But it was not long till he returned to the paths which he had apparently forsaken. On being expostulated with by one who had felt much interest in his case, he said that he felt an inexpressible uneasiness in attempting secret prayer, that he got no comfort in it, and found that he enjoyed himself better to be a thorough worldling, than half a Christian.

Other examples might be adduced were they necessary. These are given to admonish all, especially such as are in the early part of their Christian course, to beware of coldness in the closet. If it has already begun its palsy influence on the soul, it should be regarded as a symptom of most alarming character. It should awaken deep concern and thorough repentance, and drive the unhappy individual to the cross of Christ, to seek afresh for pardon, and the evidence of acceptance through his blood.

TO-MORROW.

To-morrow you will live, you always cry;
In what far country does this morrow lie,
That 'tis so mighty long ere it arrive?
Beyond the Indies does this morrow live?

'Tis so far fetched, this morrow, that I fear
'Twill be both very old and very dear.
To-morrow I will live, the fool doth say;
To-day itself's too late; the wise lived yesterday!

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? . . . *Rom. x. 15.*

Vol. XI.

DECEMBER, 1838.

No. 8.

Our Country.

HOW SHALL THE GOSPEL VICTORY OVER THE EARTH BE ACHIEVED?

[From the Twentieth Annual Report of the Vermont D. M. Society.]

ALL who have been savingly taught of God, admit that the one grand work of the Church of Christ on earth is that of securing the blessings of the Gospel to every nation and tribe of men. And if the church is under obligations to perform this work at all, she is equally bound to accomplish it in the shortest possible time.

For this great and benevolent enterprise of the church, a very large addition of qualified laborers and consecrated property is indispensable. Now a question of prime importance is, where and how can the church secure this increase of agents and money to send forth in the prosecution of her high and holy work? Where can she expend her efforts with the hope of securing this supply in the shortest time? Wherever that field is, there surely she is called upon at the present time to concentrate her energies. Whatever can be done to furnish this supply the most speedily and in the greatest abundance, should be done now by every friend of God and man, and be done with all his might. Where is that field?

The Gospel, in order to achieve its happiest victories on earth, must promote to the highest degree practicable the social, civil, intellectual and spiritual interest of man. And those who are employed directly as agents in this work among the nations, in order to prosecute the enterprise to the best advantage, must be those who most correctly understand and the most fully ap-

preciate these interests. To what nation, then, can the church turn her attention and direct her efforts, with the hope thereby to secure such laborers most abundantly and most speedily? Most assuredly to that nation which has made the farthest advance in the promotion of these interests.

That nation is the United States. Our own country is the field, of all others, which presents the brightest prospects of speedily increasing all that instrumentality by which God will convert the nations to himself. The population of this country have experienced the benign influence of the Gospel on all these interests to a greater degree than any other. And can there be a doubt that individuals enjoying such advantages, when truly born of God, are more speedily and more fully qualified to carry the Gospel with all its blessings to their fellow men, than those converted under less favorable circumstances?

For illustration, suppose the entire population of France were this day converted unto God. And suppose that, at the same time, God the Spirit should regenerate every soul in these United States. Here then are two nations of Christians. The depth of piety, the sincere devotedness to the cause of Christ is the same in both. But are these two nations now, in proportion to their wealth, their population and their influence, equally qualified to carry the Gospel with all its blessings to other nations? Has not that nation which for two generations has understood and enjoyed the blessings of free institutions, and for two hundred years has been trained under the gospel principles of civil and religious liberty, and has sustained

a system of common education which has shed its light upon every one of her sons and daughters, greatly the advantage? Converting grace does not at once raise its subjects all to an equal elevation of civil, social, and intellectual blessings. A large amount of time and money must yet be expended before Christian France would be as duly qualified to engage in the work of carrying all the blessings of the Gospel to the heathen as would now be Christian United States. And should a comparison be instituted between this and any other nation, the result, though possibly not in as great a degree, would still be in our favor. So far then as the raising up of an army of well qualified Missionaries for the great field, is concerned, efforts may be the most advantageously made in our own land.

And how is it as it respects securing, the most speedily, the pecuniary means to accomplish the great work of the Church? In this nation, property is more equally distributed than in any other in christendom. Now on the supposition that the church, by her efforts and instrumentality, could secure the conversion of every individual in one nation, to what nation should she direct these efforts in order thereby to secure the greatest amount of pecuniary means for her holy enterprise? To answer this question, suppose that here are twenty Christians without property, or with equal possessions. Now in what way would you commit to them \$20,000 so as to have it bring the largest amount to the treasury of the Lord? Would you bestow it all upon one or two, or would you divide it equally among the whole? Allowing their piety, their prudence and their skill in secular affairs to be equal, the latter would undoubtedly be the wisest course. The Treasurer's book of every benevolent society will tell us so. Every subscription paper for charitable objects will tell us so. And what is true in the case of twenty Christians, is true of ten or twenty millions. From the rich Christian's possessions the treasury of the Lord does not receive as large a proportion, as from the possessions of the Christian of more limited means. That there are individual exceptions we most cheerfully allow; but in general the declaration is undeniably true. That nation, then, in which property is the most equally dis-

tributed, may confidently be expected, when converted to God, to bring to the direct work of evangelizing the nations a greater proportion of her property than another. As it regards, then, a speedy supply of the best qualified Missionaries, and of money for carrying on the work of the church, no field of effort promises so much as the United States.

Can the church, in her plans of operation, overlook these indications of Providence, these facilities furnished by this nation, and be guiltless? How will she answer it to the hundreds of millions sitting in the region and shadow of death, and without the Gospel, soon to be beyond the reach of hope—how settle the account with her own conscience—how plead innocent to her divine Lord, if she neglect or fail to occupy this vantage ground? Here are men and money so situated in the Providence of God as to be brought the most speedily and the most fully into the service of the church. The friends of Zion are surely called upon, as they are bound to preach the Gospel to every creature, and as they desire the speedy coming of that day in which Jesus shall reign universally on earth, to concentrate their efforts in fitting the millions of this republic to be co-workers together with God.

How is this to be done? "Not by might, nor by power, but by my Spirit, saith the Lord." We would desire ever to keep in mind and continually to feel most deeply, this truth. Yet it is as true that infinite Wisdom has selected the instrumentality by which the Spirit of the Lord will effect this. "It has pleased God by the foolishness of preaching to save them that believe." Under the stated and faithful preaching of the Gospel, it is that the Holy Ghost converts men, and brings them into the vineyard of the Lord. The same means which God will employ to convert any other nation, he will use to convert this. Before this nation, then, shall pour forth her streams to fertilize and bless the earth, a great work must be done. The institutions of religion must be established and sustained every where, so that every mind shall be brought within its sanctifying influence. Every waste place must be cultivated. Every church of Christ wisely located must be supplied with a pastor. The Gospel, steadily and faithfully preached,

must be brought within the reach of every one.

This is the great object of Home Missions. This department of Christian effort has already contributed much to this desired result in every state and territory of our republic. A great work, similar in kind to this, prosecuted by every Domestic Missionary Society, must be carried forward to a glorious completion. This will not be done by individual, but by associated effort. And what organization can be devised better adapted to the enterprise, more in accordance with our republican education, or more in harmony with the principles and spirit of the Gospel, than the A. H. M. Society, and its numerous auxiliaries?

Until some better, more scriptural, more successful method can be devised, let every

one who loves his country, or pretends to the Spirit of the Son of God, give his steady, regular, and liberal support to this cause while he lives, or until this nation shall become, not in name only, but in spirit and in influence, a Christian nation. Then will our free institutions be placed on a foundation which all the powers of earth and hell can never shake—then will the millions of immortal souls, living upon our favored soil, be redeemed unto God, and made meet for heaven—and, *more than all*, then will the nations of the earth be favored with the example of one great and happy republic controlled in her civil and ecclesiastical organizations by the power of the Gospel, and the church be furnished with men and money to carry the blessings of salvation to every creature under heaven.

Auxiliary Societies.

VERMONT D. M. SOCIETY.

This Society held its Anniversary at Vergennes, Vt., on the 11th September last. After a tabular view of the churches aided, &c., and a brief notice of each, the Report proceeds:—

The foregoing condensed statement of the result of missionary labor, presents a view of your field mingled very much with light and shade. The Board have aided in sustaining the ministry of reconciliation on 53 distinct missionary fields. In two of these, churches have been formed during the year. In each of the fields, with two exceptions, a church of our denomination now exists. There have been under your commission, during all or a part of the year, 43 Missionaries, who have performed services which in the aggregate amount to 29 years. Of these Missionaries, 32 were in commission at the close of the year, and all, with two or three exceptions, are expected to continue in your service. During the year six of the Missionaries have become each the pastor of the church to which he ministers. The whole number of missionary pastors at the close of the year was 16, and the

same number of stated supplies. There have been dismissed within the year three pastors, two of whom have left the state. Of the stated supplies, nine have closed their connexion with the Society, four are connected with churches in the state receiving no aid, and three have left the state. Of the Missionaries under your commission at the close of the year, eleven have come into the state or have been licensed in it during the year. The whole number added to the churches supplied by your Missionaries this year is 203, of whom 72 were received by letter, and 131 on profession of their faith.

During the latter part of last winter, the apparent interest on the subject of religion was more deep and promising throughout your field generally, than has been the fact before since 1831. A greater or less number in nearly every aided church, were influenced to greater activity and a higher degree of spirituality than usual. Nearly every report for the quarter ending 1st March expressed, more or less strongly, the expectation that the Lord was about to visit his vineyard with showers of divine grace. Nor were these expectations wholly disappointed. Many

of the churches have been revived, purified and spiritually strengthened. In several instances very serious and protracted difficulties in the church have been settled, discipline revived, and incorrigible offenders excommunicated. The number of conversions and additions from the world is unusually small. In six or seven instances there has been experienced what may be called a revival. Ludlow, Pittsfield, Saxton's River, Warren, and Roxbury, have been the most favored. The feeble church in Stockbridge, though not on your list of aided churches this year, has enjoyed a season of rich spiritual harvest. As the fruits of a powerful revival in this field, 35 have been added to the church; others may be expected to unite soon, while some have connected themselves with a church of another denomination.

With the exception of these places, the convicting and converting influences of the Holy Spirit were not witnessed as had been anticipated. As soon as returning spring began to call for the labor and attention of the husbandman, a sudden and sad change was but too apparent throughout the state. God the Spirit beheld something very extensively among the churches, both feeble and strong, which caused him to withdraw in a great measure from them. The time of greatest interest and promise was February and March. But before the close of May, your field was perhaps as destitute of any special tokens of the divine presence as it ever was. It is true many churches have received a permanent blessing in their increased purity and spirituality. Sinners however have mostly been left to go on their way, filling up the measure of their guilt. It is not for us to account for this. One thing is certain, the Lord's arm was not shortened that it could not save, neither was his ear heavy that he could not hear.

The "volume enterprise" of the A. T. Society has been prosecuted to considerable extent on your field during the year. The practicability and desirableness of thus supplying the feeble churches and the population

around them with choice religious books, at a moderate expense, are more and more obvious every year. Your Missionaries who have engaged in this work successfully, have found occasion to rejoice over the fruits of their labors. The A. T. Society at Boston have offered to furnish each of your Missionaries gratuitously with 5,000 pages of their tracts for distribution on the fields of their labor. This repeated token of interest in the spiritual welfare of Vermont demands, and will doubtless receive, your grateful acknowledgments.

Those interests designed to be promoted by Sabbath schools, Bible classes, and maternal associations, appear to have been fully sustained, and in many places evidently advanced during the year.

The attendance on the public worship conducted by your Missionaries, is such in general as to encourage the church to prayer and effort, and to stimulate the ambassadors of Christ to enter the pulpit well prepared to deliver with efficiency the message of salvation. The way to secure a good congregation is to preach well, and the way to preach well is to secure in season, good spiritual and intellectual preparation.

Respecting the cause of temperance we have nothing special to report. Nothing has appeared during the year to weaken the expectation that the time is not far distant when, in our state, the making, vending, and using of intoxicating drinks as a beverage will have to submit to the *exclusive* companionship of other immoralities.

The changes produced by emigration are still experienced by the feeble churches. In this way several of them, during the year embraced in this report, have parted with some of their most efficient members, and the congregations with some of their most valuable families. Within one year probably not less than 150 members of the feeble churches have been dismissed and gone to the West, being more than the whole number added on profession in the same time. If any one is disposed to inquire why the feeble churches are not more

rapidly enlarged and strengthened, or why in some instances they become more and more feeble, the above fact, furnishes at least, in part the reply. The word and grace of God must every year perform no small work in order to supply the numerical, pecuniary, and moral deficiency caused by this western current. We would not complain of this stream as it flows down upon the great valley, because we have reason to hope that it will fertilize the plain. But we would awaken an increased earnestness and solicitude lest the fountains become dry or polluted. We would earnestly entreat both Missionaries and churches not to be troubled in heart at these removals, but to gird up their loins to increased effort for the supply of the deficiencies. It will perhaps be a self-denying, but it will also be a noble work. They have the best security which Heaven can give that their faithful labor shall not be in vain in the Lord. And will not every able church join us in the pledge that they shall not toil in this work alone?

The report just presented by your Treasurer affords no ground to rejoice in view of your financial concerns. The whole amount contributed by congregations and individuals within the state during the year is \$2,680, and the amount received from legacies, and other sources out of the state is \$1,033, making the aggregate of receipts \$3,713. The expenditures of the Society for the same period amount to \$3,906, being \$193 more than the whole amount received, and \$1,226 more than the avails of all the collections and donations within the state. Should it be thus? Why is it so? We would inquire affectionately of the one hundred and twenty leaders of the "sacramental host" in Vermont, why is it so? The twenty thousand professed Christians connected with us, we would ask, why is it so?

It is perhaps worthy of notice here that in the church at St. Albans, two individuals have subscribed \$75, on condition that their pastor will labor in itinerant services to that amount

among the feeble destitute churches in the county. And by another individual in the same church, \$25 more is subscribed on the same condition, with this proviso, that if the condition be not complied with, his subscription is to be paid to the cause of Foreign Missions. The condition in part has been complied with. Their pastor has performed four weeks such service, and he expresses the intention with divine leave to perform the full amount. Twenty-five dollars have been paid over to him, and the remainder is ready as soon as the condition is fully complied with. These sums, though they do not appear on your Treasurer's book, yet add so much actually paid and pledged to the cause of Home Missions from that church. We are encouraged by this expression of deep interest in the feeble and destitute flocks in Franklin county. Such services, performed by a judicious pastor in a county, will not fail of exerting a very desirable influence on all concerned. We hope that every church which has a pastor in whose judiciousness and efficiency they can confide, will send him for a season on a similar work of love, that he may "strengthen the things which remain and are ready to die."

The obstacles with which your Board have had to contend during the year, are much the same as in previous years, and have been noticed somewhat at length in former reports. We however feel confident that most of these obstacles are diminished as to the extent of their influence. But few of the feeble churches would now be willing to expend their limited means in the erection, or be satisfied with the partial enjoyment, of a company meeting-house. More correct and settled views of the importance of a permanent ministry, and of the pastoral relation, are entertained by most of the churches receiving your fostering care. We are encouraged also to hope that more just and liberal views as to the temporal support of the ministry prevail among the household of faith, and that the sin of delay in the fulfilment of contracts with

the minister of Christ is more extensively and deeply felt than heretofore. We are confident that on these subjects there are gaining strength better sentiments and better feelings, which if fostered, will at no distant day, remove some of the greatest obstacles to the success of your enterprise in Vermont.

Much more might have been accomplished during the year, had the pecuniary means been in our possession. Laborers have been offered us much beyond our ability to employ. From one Theological Seminary, by a communication recently received, the services of several qualified ministers were proffered us. But our

reply to that offer necessarily was, we have not the available means for their support. It was hard to say this, while at the same time we were professing to desire the full and speedy supply of the whole state. In all such cases, the reply of your Board must accord with the doings of the churches in this cause. It is perhaps not too much to say that the congregational churches in Vermont may be fully supplied just about as soon as the 20,000 members shall really desire it. The money necessary for this is in their hands, and the great Head of the Church will provide the men.

Correspondence of the A. M. S.

MISSOURI.

From Rev. F. R. Gray, Marion Co., Mo.

In reviewing the last quarter, there are a multitude of solemn and interesting thoughts passing through the mind of the Missionary who has been in the field, and who has watched the events as they transpired. The season has been one of peculiar interest in this section, such as the children of God, here, have only occasionally enjoyed.

REVIVALS.

I have spent about three Sabbaths in the last quarter in other churches than my own charge. One in a little destitute church on the Missouri River—another in a little destitute settlement about nine or ten miles north of this, where I preached two days, and administered the sacrament of the supper on the Sabbath. The congregations were small, but attentive and serious; some appeared deeply interested. Five days, including the Sabbath, were spent in assisting brother Marks, at Hannibal. This time was not unprofitably spent. Thirteen were added to the church

there during the meeting, ten of them on profession.

We held a camp-meeting here, (New-Providence,) in August. It was a season that will be long remembered, and that doubtless gave joy in heaven. The Lord met with his people, his ear was open to their cry, and his presence made their hearts to rejoice. His Spirit came down and attended his truth; sinners were awakened and sought the way of life; above twenty professed to have given themselves wholly to the Lord, and were entertaining hope in his mercy. The meeting closed on Tuesday, and the children of God went back to their homes, praising God, and saying it was good to wait before him, and that a day in his courts was better than a thousand. That God should pass by all our ingratitude and imperfections, and thus kindly manifest his presence among us, was benevolence indeed!

In the last quarter, three persons have been added to the New-Providence church by certificate, and twenty on profession of faith in Christ.

In the last three or four weeks, there has been a great amount of disease, generally bilious or intermittent fever, in this part of the country.

My own family has been visited again.

"STRONG DELUSIONS."

A man near this was known to be a rejecter of the Bible. In many respects he was a good neighbor and citizen, but his moral influence was pernicious. A member of this church sent him Dr. Nelson's book on infidelity, and requested him to read it. He took the book, saying to the gentleman who carried it to him, "I will read it, if you will read one I will give you." The young man agreed to it. He gave him Paine's work, saying, about twenty years ago he bought a Bible, and sat down and read it through. Soon after, he had an opportunity to purchase Paine's works. He read them, and felt satisfied he had no more use for a Bible. Not long afterwards he sold his Bible, and had never bought or read another since. The old gentleman was sick: some friend said to him a few weeks since, that it was time he should make his arrangements to leave this world. He replied he was fully satisfied he should live twenty years yet. The old saying "whom God intends to destroy he first makes mad," was true in his case. He was, in a few weeks, taken sick, and neither the advice and entreaties of friends or physicians could induce him to take medicine. He died in about eight days, and as far as any one on earth knows, died as he had lived, without any interest in that blood which cleanses from all sin.

We are thankful for the kind regard you have manifested to us, in these ends of the earth, in assisting to sustain the Gospel of the blessed Saviour among us, and pray that you and all the contributors to the A. H. M. S. may be abundantly blessed, and that your reward may be great in heaven.

From Rev. J. F. Cowan, Potosi, Mo.

CAMP-MEETINGS.

A few weeks since, brother Don-

nell and myself attended, by special invitation, a Methodist camp-meeting. It so occurred, in the providence of God, that their own preachers were either sick, or failed to attend—we did almost all the preaching—we even administered the Lord's Supper, with a very little assistance from one of their own sick preachers. There were, perhaps, 200 communicants, Methodists, Presbyterians, and a few Baptists. It was a pleasant, and I trust, a profitable season. There were a number of hopeful conversions. Christians were refreshed and drawn nearer together than before, in the bonds of Christian love.

Subsequently, brothers Donnell, Covington, and myself, attended another camp-meeting at Brazeau, in Perry county, 80 miles from this place. To this church I ministered more than five years. Our meeting was one of much interest. A number of hopeful conversions occurred, and we left many inquiring what they must do to be saved.

WISCONSIN TERRITORY.

From Rev. L. Hall, dated Racine, Wis. Ter.

OPENINGS FOR USEFULNESS.

I have just returned from Walworth county, through a considerable part of which I have travelled. I went about forty-five miles west of Racine, and visited a number of the principal settlements, where probably there will soon be churches. That county is much more thickly settled than the county of Racine, on account of the richness of the soil, and the beautiful alternations of prairie and woodland. There are but few settlers in Racine county, excepting on the lake shore, and on Fox river, twenty-five miles west of the lake.

I visited Geneva at the outlet of Geneva lake, formerly called Big-foot lake, from a celebrated Indian chief who resided on its banks. Here there is an excellent water power.

Already a flourishing mill and saw-mill have been erected, and probably it will soon be quite a large village. Already it is a place of considerable business. I ascertained that there were there, and in the immediate vicinity, from fifteen to twenty professors of the Presbyterian Church. The people are anxious to have preaching, and are willing to do what they can to sustain the means of grace. Should I labor in that county, I think that Geneva should be a place where a part of my labors should be bestowed. I have engaged to preach there next Sabbath. Spring Prairie is another point which I expect to make a place of preaching. It is near the centre of the county, and is the most beautiful settlement that I have seen in the territory. I preached there last Sabbath, and the room was filled with attentive hearers. There is a young man here, a member of the Presbyterian church, who has gathered and sustained a Sabbath school during the season past, and held meetings on the Sabbath, by reading sermons to the people. This place is seven miles north of Geneva, and probably twelve or fifteen professors could be gathered into a church. Rochester on Fox river is another point where there are a number of settlers, and where, I understand, there are a few Presbyterian professors. This place lies about ten miles east of Spring Prairie. This should be a place of meeting occasionally. Sugar Creek Prairie, which lies six miles northwest of Spring Prairie, is an interesting place. There are a number of enterprising settlers there, who will be favorable to religious institutions. Some of the members of their families are professors of the Presbyterian order. Meacham's settlement, which lies seven miles north of Spring Prairie, may be a place where good might be done; but I have not had time yet to visit it.

All these places have been settled during the last two seasons; of course they have but just begun. But such is the prospect before the settler, that in two or three years more he will realize as much from his labors as

settlers ordinarily do, in countries densely wooded, in ten years.

The public lands in this territory are to be sold in November, and every means will be put in requisition by the settlers to pay for their land. Of course we cannot expect that much will be done by them to support preaching the present season.

Provisions of every kind, and every article which a family must purchase, are from fifty to a hundred per cent. higher in this territory than in the state of New-York.

I shall return immediately with my family, and shall probably reside at Geneva, Walworth county.

ILLINOIS.

From Rev. E. S. Huntington, Pleasant Grove, Ill.

It is now a year since I began to labor in this field. It is an interesting field—one which the Lord is wont to bless. Had you been with us yesterday as we sat down to the table of the blessed Jesus, when quite a number for the first time united with us in commemorating the dying love of our Saviour, you would say with me that this is an interesting field.

The past quarter will long be remembered, both by this people, and by your Missionary. The first of September, we had a protracted meeting. No ministerial help came from abroad except brother Bascom. We had expected others, but the Lord had other labor for them to perform. But we trust the blessed Saviour came himself, and he never comes empty-handed. We appointed a church fast a short time previous to the meeting. It was a solemn and interesting day, and I felt much encouraged. The Church began to awake, and when the meeting began, we confidently expected to see souls converted. It is difficult to say, definitely, how many were brought into the ark of safety: Perhaps ten or twelve. Some old hopes were shaken. The Church has been much re-

vived. Eight united with the church, October 28th, by profession, and three by letter.

EFFECTUAL AID.

This congregation is rather too poor to support the Gospel; yet they feel quite too poor to *live without it*. All feel very grateful for the assistance granted by the A. H. M. S. in years past. When would this field have been cultivated had your Missionary never been sent here? Now a church is here, a meeting-house erected, and a minister settled. My installation took place on the 17th of October.

May the Lord continue to bless the efforts of the A. H. M. S. Little did that old man—(a professor of religion in Bond county,) who said to me last year, that he did not wish to belong to a church which received aid from the Home Missionary Society—realize what would have been the condition of this new country, had no Missionary ever come here. Yet that man was not accustomed to do any thing to support the ordinances of God's house.

INDIANA.

From a Missionary Report.

Owing to the unusual prevalence of sickness occasioned by the extreme heat and drought, fewer have attended the public preaching, Sabbath school, and the Bible class. My own health has also suffered, so as to prevent me from attending some prayer-meetings, and once from preaching on the Sabbath.

I have recently succeeded in establishing a female school, which is likely to exert a good moral influence generally, and such an influence in favor of religion as is not exerted by any other school in the vicinity. In it, religious instruction is given daily, also instruction in sacred music.

A sewing society is in existence, and I hope will yet be able to do

something for your Society; but sickness has prevailed so much in the families of those connected with it, as to render it almost impossible for them to do much for some time past.

A WITNESS FOR TEMPERANCE.

Though the vending and drinking of ardent spirits are awfully prevalent here, yet the temperance cause has gained some signal victories. For example: a gentleman of respectability, a superintendent of the public works on the national road, and who had formerly been for many years in the habit of taking his dram with the men under his superintendence, being inquired of respecting the state of his health, replied, in the presence of a large concourse of drunkards, moderate drinkers, &c., "My health, (contrary to former experience,) has been *good* during all this extremely hot weather. This, gentlemen, I attribute entirely to *total abstinence from all that can intoxicate*." This person is a member of our society.

TENNESSEE.

From a Missionary in the Cherokee Country.

WORLDLY EXCITEMENTS.

The state of religion is very low amongst us at this time. The Cherokee question, and the way they have been treated by the government, have caused much excitement in this part of the country. Several thousands of the Cherokees have been encamped around us during the summer, which has caused great demand for provisions. Money, corn, bacon, and flour, and the Cherokee question, have been the all-absorbing topics of thought and conversation for several months past. It is lamentable to see how those who profess to be Christians, are carried away with the spirit and things of the world. At such a time as the present, the self-deny-

ing doctrines of the Bible are but poorly relished by many who profess to be the disciples of Jesus.

I am in hopes that at least some of the causes which have contributed to produce such a state of coldness and spiritual death among us will soon be removed. The Cherokees will soon leave this country; and when *they* leave, there will also leave us many of the baser sort of white men, who have been cheating and defrauding the poor Indians, and exerting all their baneful influence to corrupt the morals of society around them, in almost every variety of form that wickedness has ever worn.

I have endeavored, notwithstanding all these things, faithfully to preach the Gospel, to reprove, rebuke, and exhort, with all long-suffering and doctrine. Dear brother, pray for me, that I may be enabled to stem, with Christian meekness and fortitude, the current of vice, which flows so deep and broad through this part of the country; and that I may be made instrumental, under God, in winning souls to our common Lord and Master, Jesus Christ.

OHIO.

TIMELY ASSISTANCE.

Little do even the warmest friends of Home Missions know how exceedingly grateful their benefactions are, when received by such feeble churches as that mentioned below, in the critical hour of their need, when life itself seems poised upon the word that shall be spoken to them by the almoners of the churches.

Your kind letter accompanying my commission reached us just when our last hope had almost failed. We had made every exertion to raise all we could by subscription, and the time for my ordination had nearly arrived, when your letter came to hand. "We thanked God and took courage." In the hope that we should succeed, I accepted the call to become the pastor of this church,

and was ordained and installed June 28th. I have agreed to live with this people on short allowance, in hopes that I may be the means of doing them good. I feel it an *exceeding pleasure* to spend and be spent in the service of my Master.

From Rev. S. Payne, Chester, O.

We had a communion season in July. It was a precious season—we felt indeed that the Lord was with us. Four were added to the church on profession of their faith in Christ, and ten by letter. Three were added to the church on profession, at a sacramental occasion at the Horse Cave, one of my preaching places, where several of our members live, and several more expect to join at our next communion in November. Since I came here, twelve have joined on profession, and several have joined other churches. Besides, we have six flourishing Sunday schools, and a weekly Bible class. In three congregations to which I occasionally minister, several are awakened and serious, and a considerable degree of interest prevails. Could I spend more time in them, it is probable much good might be done.

A TROPHY OF GRACE.

In the Horse Cave settlement, (so called, because the wild horses used to take shelter from the storms of winter in the caves and shelving rocks that abound there,) one of the most decided sceptics and greatest opposer of religion in the region, since our meeting there, has been hopefully converted, and ever since has taken an active and decided part in all the duties of religion. "He that before persecuted this way now preaches Jesus." The monthly concert has been lately commenced there, and a Wednesday evening prayer-meeting.

We have just engaged another missionary, Rev. Wm. H. Bay, who was ordained at our last regular meeting, to labor with me in this

county. His field will be along the Ohio river, nearly twenty miles, including two growing villages, Car's Run, Graham's station, and a very large and wealthy farming population at Letart Falls. This, however, will not at all lessen my labor. I have four or five destitute places, from three and a half to ten miles distant from the Ohio river, that will make me more and harder labor. Our presbytery have resolved to employ and support two Missionaries within our bounds this year.

In our six Sabbath schools, the aggregate attendance averages 360, with teachers for every six or eight pupils. We have room for more schools could we supply them with suitable instruction.

The anti-temperance people have made great efforts to put down our temperance judges and officers, but have failed.

MICHIGAN.

From a Missionary Report.

SICKNESS.

When the distressing sickness came upon us, it seemed to overwhelm us. On the first Sabbath after its appearance, I went to the house of God, but the accustomed assembly were not there. I began to inquire for the congregation, and at every house in the society, with one or two exceptions, there were some shaking with the dreadful chill of the West, or burning with the scorching fever which always succeeds. Some families have exhibited scenes of distress. In some neighborhoods, there have not been well ones enough to take care of the sick. This has happened at the very season for getting in wheat, on which all depends. To add to the weight of this, the drought has been so severe as to spoil much which was sown. This has not been peculiar to this part of the country. The sickness and drought have been much more severe in other parts than here. This being so much newer, had it been as severe here, it would

have been much more distressing. In this the hand of God is seen. This has been the state of things for two or three months. Generally it is now abating, and the Lord has sent us a little rain. In this state of things it has been all that I could do to visit the sick and keep my people from sinking.

COVETOUSNESS.

It would seem that God has began to chasten the spirit of worldliness which prevails so extensively. It is time, for all would soon fall before it, if not checked. The ministry feel it keenly. Their support is much neglected, and some are suffering, not so much from the want of ability in the churches, as from the covetousness which reigns.

GRATITUDE FOR TIMELY AID.

My prayer unites with that of other Missionaries in suffering and poverty, in imploring heaven's blessing on your Society. Had you not held out to me your hand, and taken hold on me, I could not have kept from sinking. Instead of being in a measure free from embarrassments, I should have been overwhelmed.

INTERESTING COLONY.

From Rev. S. Cochran, Vermontville, Eaton Co., Mich.

Many colonies have been formed for emigration to the West, on worldly principles, but they have mostly failed. The enterprise alluded to in the following report, seems to have been more wisely conducted.

About two years since, a few individuals, (mostly professors of religion,) associated together in Vermont, for the purpose of forming a settlement in the West. One prominent object of our association, was to bring with and establish among us the institutions of the Gospel. In the providence of God, we were led to this place, then a dark and dense

forest, without a solitary opening, or a single human being within fifteen miles. In our enterprise, God has blessed us. Our temporal prospects are as good as we could reasonably expect in a new country. The land is of the first quality, and produces abundantly. In spiritual things we can by no means make so favorable a report as we could wish; though even in this respect, we have many mercies to be thankful for, and to record to the praise of God. Before the sound of the Gospel was ever heard in this place from the living minister, two or three hopeful conversions occurred through the instrumentality of meetings held on the Sabbath, at which sermons were read, and of weekly prayer-meetings. Last February, a season of refreshing was enjoyed, at least to professors of religion. At that time a church was organized, consisting of 17 members—10 male, and 7 female. At a subsequent communion in July, 5 others were added; and there are about 10 or 12 more who we expect will unite shortly.

The man who loves Zion will contemplate our settlement with deep interest. We have planted the standard of the cross in the very centre of one of the darkest forests in Michigan. The trumpet of the Gospel has now been sounded constantly for one year. And we trust that this standard will remain firm, and that many will flock around it, and that this trumpet will continue to sound to the end of time. As a church, we are, however, alone. There is no place nearer than thirty miles where the Gospel is preached constantly by a minister of any denomination, and I know of but one place within that distance where it is even preached occasionally.

THE FIRST YEAR.

But while we would recognise the kindness of our heavenly Father in bestowing so many mercies upon us, we would also let you have a glance at the other side of the picture. We have had trials and privations which those only who live in a new country become acquainted with. The trou-

ble and expense of getting provisions have been very great. But little was raised last year in the settlement, and we have been obliged to go from 30 to 50 miles to purchase almost every article, and then pay a very high price, and the cost of transportation, (with oxen that lived only on *browse*, and of course very poor and weak,) was often equal to the original purchase. We have of course not only been short of provisions, but we have been absolutely destitute some portion of the time. For two or three months you might have seen our table spread with not a solitary article of food but bread and potatoes, and a little salt; and our poor horses which served us faithfully on our long journey from Vermont, were doomed to live simply on the leaves of the forest, till one died of actual starvation, and the other became so emaciated that I sold him for a mere trifle. Be assured, however, that I mention not these things by way of murmuring. I speak of them merely to show you how we are obliged to fare in founding settlements in the dark places of this new country. I could tell you more, but I forbear. I wish that you, who live in cities, and in your pleasant homes at the East, could come and spend a day or two with us, and see how we live in our log-cabins at the West. We would indeed make you heartily welcome, and though we sometimes have but a morsel to eat, we would gladly impart to you a portion. We trust, however, that we have seen the worst in regard to the means of living. In our settlement, the trees have been removed from perhaps 300 acres, and this has been covered during the past summer with a luxuriant growth of vegetation. In temporal things the husbandman is now reaping a rich and plentiful harvest. This year we shall have a comfortable supply, and by another year, with the blessing of God, we shall be overflowing. We have in our settlement about 20 families, besides a number of unmarried young men. The whole population of our village is about 100, and the woods are fast filling up all around us.

A. MISSIONARY'S ACCOUNT OF HIS FIELD.

Although this society is small and feeble, yet their desire for a stated pastor, induced them to make a united effort to sustain me; and while the amount of their subscriptions falls considerably short of what seems necessary to support my family, still I am willing to leave the result to the ordering of Divine Providence. I gave my answer to their call in the affirmative; and my installation took place on the 10th of October. Among us and in the vicinity, are some of the Baptist and Methodist denominations, with whom I associate as opportunity presents. But there are many others among us, and in this region, scattered in the openings and in the timbered land, who are not only ignorant and careless about the Gospel of Jesus Christ, but who embrace pernicious and infidel principles. These, there is but little opportunity of reaching except by visits.

The desecration of the holy Sabbath and profane swearing are very prevalent. Many families of children are growing up in ignorance and vice.

WHAT CAN BE DONE?

This state of things is truly painful. What can be done to remedy the evil? Many families, and whole neighborhoods, are so circumstanced that they can have no benefit of a preached Gospel, except by occasional sermons, which do not promise to do them much good.

There are in the bounds of our Synod, many vacant churches, some of which are abundantly able to support ministers; and others can do it in part. We have a good number of apparently pious and devoted ministers in the field, but we want more. Can you not encourage and send on more? Your benevolent Society has done much, under God, in building Zion in this state. May the Lord bless and prosper you still, that you may be enabled to continue your aid to the feeble churches.

AN APPEAL FOR AID,

And good reasons for granting it.

At the commencement of the present year, I began to preach in this place, and soon after received a call from this little church, to settle among them as their minister. It is but a little time since the settlements in this county commenced, and a large proportion of the inhabitants are poor and unable to support the Gospel; but they have immortal souls of infinite value, and need some one to care for them. There is no other Presbyterian minister than myself in the county, and it is settling as rapidly as circumstances admit. With respect to my temporal support here, I would observe that the whole which has been subscribed, does not amount to \$100, and that to be paid in lumber and labor. I have to transport most of my provisions for my family, except the produce of the garden, more than 40 miles; and the region around me, in every direction for a number of miles, is a dense forest, except that here and there, scattered families, by hard industry, with but scanty subsistence, have felled a few acres of the lofty trees. When I have seen a large, poor family without meat, and almost without other food, except roots which the children gathered out of the woods, and at the same time destitute of comfortable clothing, I can assure you, my heart has been pained within me, and I have thought, under such circumstances, that were it in my power, I would open my hand wide to my poor brethren.

Calls for Preaching.

I often preach in destitute settlements to a few attentive hearers, and in some cases where *females*, in feeble health, have travelled four or five miles on foot to attend meeting. Since I have resided in this county I have been called upon to preach funeral sermons in different places 10 or 12 miles distant. Here is a large field which needs to be cultivated. How shall the *poor* have the Gospel

preached to them? Who will be willing to sustain the toiling and way-worn Missionary? Your noble Society has often done it, and I doubt not, had they sufficient means, they would willingly send the Gospel to all the poor and destitute throughout our land, and the world.

The people where I reside are anxious that I should continue to preach to them, and others in the county also desire my labors; but it will be very difficult for me to remain here, unless I can receive some assistance from abroad. Since I have been here, a small log cabin has been my home, and this habitation is very uncomfortable, especially in the winter. It seems very necessary that I should build a small house for the accommodation of my family.

If the Executive Committee of the A. H. M. S. can feel it to be their duty to appropriate for my benefit \$100 for the passing year, they will confer a very special favor upon me, and I hope essentially promote the cause of the blessed Redeemer.

LOWER CANADA.

*From Rev. Wm. Brunton, La Chute
L. C.*

ENCOURAGING PROGRESS.

Since my last report, some members of the church, two of whom were far advanced in age, and one of them eminently distinguished for piety, have been removed by death. Five of the members of the church have lately gone from this place to reside in the United States and in Upper Canada. Two or three of the ordinary hearers appear to have lately been brought under religious impressions, and their practice continues to be agreeable to their profession. In compliance with their own request, they have, after particular examination, been received as regular members of the church. At each celebration of the Lord's supper some new members have been admitted—so that, notwithstanding the consid-

erable numbers who have gone to distant places, and the frequent removal of individual members by death, the church is nearly twice as numerous as it was five years ago.

Sabbath Schools.

Since my last report, three new Sabbath schools have been instituted within the bounds of the congregation, in one of which there are nearly forty children and young people, in the other two considerably fewer. In each of them, there are two or three careful teachers. I have been much gratified in witnessing the diligence of the teachers, and the regular attendance and progress of the pupils.

From a Missionary Report.

FORCE OF EVIL HABITS.

Our temperance societies still appear to prosper, although I believe the benefit arising from them, in this place, will be almost exclusively confined to the rising generation. A long confirmed habit of inebriation in this neighborhood seems to be invincible. A man nearly 70 years old, has been a confirmed drunkard for more than 30 years, according to his own confession. He glories in it, and says he will still continue to drink ardent spirits. The quantity which he often drinks in one day is almost incredible. He is still able to work. He has been in no place of worship for many years, though two are within fifteen minutes' walk of his dwelling. He is very rude in his speech, when advised by any one to go to church, or to desist from inebriation. Another mechanic in this settlement, who had long been addicted to drunkenness, became a member of the temperance society, and abstained from ardent spirits for the space of nine months, during which time he declared he saved 36 dollars. But violating his pledge, he again addicted himself to drinking as much as before, for more than two years. He has been three or four times re-admitted to the society, and as often expelled. He is

nearly 60 years of age, and although he very frequently attends public worship, and has read different temperance publications, and witnessed, in many instances, the fatal effects of intemperance, and has often and very solemnly promised to abstain entirely from every kind of inebriating liquid, he still falls into the same sin of drunkenness.

"ONE SINNER DESTROYETH MUCH GOOD."

A considerable number of families reside near each other, who go to no place of worship whatever. A very acute deist who lived among them for a long time before I came to this place, and who died only about four years ago, had been very zealous in endeavoring to disseminate the principles of deism among them. The heads of most of these families pay little or no attention to the instruction of their children. Some of them are confirmed deists. They live in the habitual neglect of the duties of religion, on the Sabbath as well as on other days. They not only deny the essential doctrines of religion; but also affirm that the scriptures are an imposition on the credulity of mankind. I have very often preached within a mile from the dwellings of most of them; but, excepting three or four of them, less deistical than the rest, none of them ever came to hear. Two places in which the Methodists frequently have preaching, are quite within their reach; but they never go to either of them. I have at different times called at their houses, and attempted to convince them of the sinfulness and danger of their principles and practices, but I am sorry to say, without success.

*From the Rev. W. McKillichan,
Sherbrooke, L. C.*

AN AGED CONVERT.

I hope the seed has not all fallen by the way side and been lost. We have had two additions to the church

since I wrote to you last, one by letter and the other by profession. This last, is a woman between 60 and 70 years of age, who had hardly any opportunity of hearing the Gospel previous to my coming to this place. She is still comparatively destitute of doctrinal knowledge, but I trust she has obtained some practical acquaintance with her state as a sinner, and with Jesus Christ as a saviour. It was a pleasing, solemn scene, to receive a person of this description into the church, by administering both the ordinances to her at the same time; especially when we consider how few are brought into the fold of Christ at the eleventh hour.

NEW-YORK.

*From Rev. C. M. Seaton, Mooers,
N. Y.*

REVIVAL.

The Lord is doing a great and good work here. But as it has commenced since the expiration of my last quarter, I shall reserve particulars for my next report. I can only say in general that the Lord is exceeding our most sanguine hopes. To him be the praise.

The duties of the last quarter were performed as far as practicable agreeably to my "instructions" without any special difficulty or unusual success. Five were added to the church on a profession of their faith, two of whom had previously been Papists. Sabbath schools, prayer-meetings, &c., have been sustained. I have lectured much more frequently than formerly, and I think too with some apparent profit to my people.

OPPOSERS.

We have some Hicksites, a good many Universalists, and a large society who call themselves Christians, or Chrystians. These are scattered all over this vicinity and are the most bitter opposers of Presbyterians.

You will be best able to form some idea of their piety from their sentiments. They regard Christ as neither God nor man, but a kind of superhuman being; they deny original sin and the necessity of a change of heart, and place their salvation on their own works. Or, to use their own language, "God has sent man into this world, to form a character; he comes into the world without any character, entirely free from sin, and if he does as well as he can, he is sure of salvation." Though they usually have one sermon on the Sabbath, and pay some little deference to it, yet they do not regard the day as holy. They allow their members to withdraw from the church whenever they please. Large numbers have done so, but they never give up their hope of being saved. They count themselves as good Christians as before. I never heard of any of their number that made a practice of praying in their families. Hence it is, that we have many difficulties to encounter.

WHAT CHURCHES SHOULD BE AIDED.

A correspondent makes the following suggestions respecting the propriety of giving or withholding aid to certain classes of applicants. It is a matter of some surprise to us—and shows the necessity of constantly holding up the principles on which our benevolent societies act—that the writer should suggest as expedient, the very course which it has ever been the object of the Society to pursue. In its commencement, it was distinguished from other missionary societies by the very features which he recommends. And if, in any case, these features have not marked its operations, it is because of the imperfection inherent in all human concerns, which makes the execution fall below the plan: it is because the facts on which missionary aid was predicated were withheld by the applicants, or too easily taken for granted by the agents of the Society. That there may be no future misunderstanding, we now distinctly state—that among the items of information which should be embodied in applications for aid, the following are desired—

1. Whether the congregation applying, design to settle the minister for whom they ask assistance?

2. (In cases where a re-appointment of a Missionary is desired)—Whether the congregation have paid up their pledges for the previous year?

[See the rule of the Executive Committee on a subsequent page.]

Where a congregation make no calculation to settle a minister, but just to have him from year to year, as their feelings may prompt, it appears to me they should be taught that the Home Missionary Society design to aid chiefly those churches who wish to establish the Gospel permanently among them. Again—It appears to me, that it would have a salutary influence, for the A. H. M. S., to withhold aid from such churches as are indebted to former ministers. The churches get a certain amount on subscription, and upon the strength of this subscription they invite ministers to labor with them with the addition of what aid they can obtain from the A. H. M. S. The Society pay this appropriation promptly, while a considerable portion of the subscription of the people is never collected; and generally, this failure is wholly owing to the negligence of the trustees. They either are afraid of offending, or are too negligent to attend to the business promptly; and in consequence of this, the poor laborer and his family not unfrequently suffer. If such congregations knew that they could receive no assistance unless they paid punctually their own subscriptions, I think that the result would be happy. Again, for example, where the subscription amounts to \$300, this amount is generally stated to the committee of the A. H. M. S., and upon this, they make an appropriation of \$100, supposing that thereby the minister will have a salary of \$400. If \$25 or more of the subscription is kept back or fails of being collected, he is thrown upon his own resources to that amount, or must suffer in his family. In this way, I have paid a higher tax to sustain the Gospel, for the last six years, than any of my supporters.

*From the Rev. George Coan, Alden,
N. Y.*

PROTRACTED MEETING AND REVIVAL.

Brothers Lord and Lyman of Buffalo, were present, and took a part in the exercises. We commenced the daily preaching of the word. Divine truth was presented in a clear, pointed and powerful manner. Scarcely was it known, that we were to have daily preaching, when several youths banded together to oppose this christian effort, some of whom were church members. But the Lord appeared in his glory to build up Zion, and most of these opposers were converted. After the brethren left, we had no clerical aid, but Jehovah continued to work gloriously in the conversion of sinners. For sometime, though it was very muddy, we had meetings every evening. Thus my labors continued, till my health sunk under these protracted and exhausting efforts, and my eyes were seized with a powerful inflammation. It is the opinion of physicians, that if I had attended to my health in season, this inflammation would have been avoided, and my eyes saved from the serious debility which they are experiencing. Two or three Sabbaths I preached in much pain, particularly the last, when I was almost blind, and under the necessity of wearing a bandage. I should not have taken this last step of imprudence, had I not been urged to it by two officers in the church. They pleaded some peculiar circumstances, as the reason of my appearing in public, and expressed a hope that I would receive no injury. Though the hour of public worship had arrived, when these brethren called, and I had made no preparation, yet I yielded to their request, and addressed an audience which I could not see. It was feared I should lose my sight entirely. And this calamity might have taken place, had I not been powerfully salivated. The three succeeding Sabbaths, my people were destitute of preaching; but valuable sermons were read. After returning to my labors, which were necessa-

rily less frequent on account of bodily weakness, God continued his blessing, and other souls were converted. It was hoped that nearly a hundred passed from death unto life, and will appear among the redeemed as members of the church triumphant. But this we shall never know, until we meet in eternity. Among the subjects of this work, are several members of this and of the Baptist and Methodist churches, who had made a profession some four or five years since, and also individuals from neighboring towns. Most of the converts are among the youth.

*From Rev. S. W. Raymond, Union
Springs, N. Y.*

In looking steadily at the sun, we cannot discover motion; but when viewed at intervals, we can see that its relative position is changed. So in reference to my labors. Days, weeks, and months have passed, and little seemed to be doing; but in comparing the present with the condition of things here one year since, I can discover a little change. Then, no Sabbath school was instituted; now, one is in successful operation, with from 40 to 50 scholars, regular attendants. A library of about 80 volumes is attached to the school. One year ago, no monthly concerts had ever been observed in this place: two have now been observed, and a third has been appointed. Twelve months since, no prayer-meeting had been established in this village among the members of this church. I do not know as we can say that such a meeting had ever been observed here. When I came here, many foolish and hurtful prejudices existed against almost all the benevolent societies of the age. No doubt, many still entertain these prejudices to the damage of their own souls. Yet we trust they have in a measure subsided. From eight to ten dollars have been contributed toward a S. S. library; about three to the Foreign M. S., and about twenty to the A. H. M. S.

American Home Missionary Society.

THE PRESENT CRISIS.

The present is a critical period in the history of Home Missions. The circumstances out of which the crisis has grown, are such as the following. (1.) The pecuniary embarrassments of the country, which have ruined many of the most liberal, and diminished the contributions of all. (2.) The effort which is every where making to set the wheels of business again in motion; which effort turns the attention of men strongly to their personal affairs, and absorbs all the capital that can be obtained. (3.) The ecclesiastical differences in the Presbyterian church, which are separating brethren who have been accustomed to act together—breaking up auxiliary organizations, and thus, until they can be formed again, interrupting the flow of funds to the treasury—dividing congregations, making the strong feeble and multiplying the number of churches to be aided. (4.) The unprecedented sickness in the western states, which has not only increased the wants of the Missionaries, but also disabled their people, and rendered them incapable of furnishing the usual proportion of ministerial support.

HOW SHALL THE SOCIETY BE SUSTAINED?

In the same way in which it has been carried through previous seasons of difficulty. There was a time in the history of this Society, when its pledges were greater than at present, and the general embarrassments of the community quite as severe. But the institution was preserved in unimpaired prosperity and usefulness, under God, by the following means:

1. Some liberal-minded individuals, who were in the possession of property, felt it to be their duty, in the emergency which had befallen the cause of Missions, to give not only from their *income*, but also to abstract a portion from their *capital*. Hence, in some cases larger sums than the donors were accustomed to contribute, were received, as a special offering to the Lord, "for the present distress."

2. The majority of the Society's friends maintained a *steadiness* in their contributions. They felt that the great interests of Christ's kingdom must not fluctuate with the uncertainties of trade; and therefore, in prosperity or adversity, they kept on in an increasing ratio of benevolence. When money was scarce, they diminished their own expenses rather than abridge the supply of the bread of life, which they were accustomed to send to the destitute.

3. The claims of this cause on Christians and philanthropists were extensively made known. It was shown that the operations of Home Missions are essential to the permanency of Protestant Christianity in this country—that political and social disease are at work in the body of the nation which can be cured only by the remedy which this Society is diffusing—that its Missionaries and churches are the indispensable and most efficient co-workers in supplying Bibles and tracts to the destitute; in planting, and especially in sustaining Sabbath-schools; and in staying the plague of intemperance—that a large share of all that has been done in this country for the last twelve years, in winning new ground from the dominion of Satan to that of the Saviour, has been accomplished through the divine blessing on Home Missions. These and similar statements awakened the conscience of the church, and so long as she has a conscience, it must feel the claim which such facts present.

THE GREATEST SOURCE OF EMBARRASSMENT.

Nothing would be easier than the support of religious institutions, if all their friends were conscientious and punctual in bearing each his share of the burden. That which most interfered with their prosperity in times past, and which it is feared will prove the greatest source of embarrassment in future, is the disposition to postpone or wholly neglect the duty of giving, under the impression that "it will make but little difference," that "so small a sum will not be missed," &c.

PRESENT DUTY.

Whatever be the circumstances of the reader, it may safely be asserted, that *you have a duty to do for the salvation of this country*. As the result is to be gradually attained, in successive years, so the means are to be continued through successive years. You had a duty to do for this object last year; so you have this year; and so also, if you live, you will have next year. **HAVE YOU DONE YOUR PART, FOR THE YEAR 1838?** It is almost ended, and its report will soon be borne to the court of heaven. "What thou doest, do quickly."

READ THE HOME MISSIONARY,

1. To gain a just idea of the *rapidity* with which worldly enterprise is *filling the great West* with a vigorous population, and building up towns and villages which must soon exert a powerful influence on the community around them.

2. To learn how various and appalling are the developments of sin, in the forms of infidelity and heresy, and in the immoralities of men remote from religious influence.

3. To ascertain how well the religion of the East "bears transportation" to the West: in other words, to learn how professors of religion who lived without reproach amid the restraints of a pious community, deport themselves, when they are thrown into the temptations of the new settlements.

4. To learn the moral statistics of different sections of our country. The communications here published are from men of intelligence and piety, who are deeply interested in the moral welfare of our land; and each describes what passes under his own eyes.

5. To know what progress is making in the different departments of well doing, the distribution of tracts and bibles, the establishment of Sabbath schools, the promotion of temperance, &c. In all these, the Missionaries of the A. H. M. S. are among the most active and efficient laborers.

6. To gain intelligence of revivals of religion, with which the Holy Spirit is visiting the Missionary field.

7. To become familiar with the various exigencies of ministerial life, especially with

the trials and encouragements of ministers in the new states.

8. To learn what expedients different minds resort to in their various circumstances, to bring the truth to bear upon the human soul.

9. To learn from the pens of many independent witnesses the evidence on which is based the GREAT HOME MISSIONARY CLAIM on the patronage of the churches—the success of past efforts—the providential openings—the need of speedy aid—and the mischief of delay.

Hence—You should read the "Home Missionary."

10. To know *what God would have you to do for your own land*—how much you should PRAY, how much you should GIVE, to fill it with churches, and pastors, and every other means of grace.

NOTICES.

From facts which have recently been communicated to the Society, it is thought expedient to call the attention of its agents as well as of applicant congregations, to the following

RULE OF THE EXECUTIVE COMMITTEE.

"Each congregation applying for a renewal of missionary aid, shall be required to furnish, in addition to other testimonials, the certificate of the Missionary, that they have fulfilled their previous pledges for his support."

Those Missionaries to whom the JOURNAL OF THE AMERICAN TEMPERANCE UNION is sent, are informed that it comes to them without any other charge than the postage, except in cases where they are subscribers. Such as do not wish to receive it on these conditions, are requested to return it by mail to the publisher, marked "Declined."

Appointments by the Executive Committee of the A. H. M. S., from October 15th to November 15th, 1838.

Not in Commission last year.

Rev. B. Ladd, Parma Center, N. Y.
 Rev. Russell Whiting, Elba, N. Y.
 Rev. L. A. Skinner, Darien, N. Y.
 Rev. A. E. Lathrop, S. Marcellus, N. Y.
 Rev. W. B. Tompkins, Lebanon, N. Y.
 Rev. Leonard Johnson, Hoosick Falls, N. Y.
 Rev. A. G. Taylor, Cherokee country, Georgia.
 Rev. L. M. S. Smith, Waterloo and Madison, Mich.
 Rev. D. Smith, Rock Creek, Kane Co., Ill.
 Rev. Luther Humphrey, Lawrence, Mich.
 Rev. Warren Nichols, Columbus, Ill.

Re-appointed.

Rev. Royal West, Walworth, N. Y.
 Rev. Ward Childs, Strykersville, N. Y.
 Rev. S. W. Raymond, Union Springs, N. Y.
 Rev. W. J. Wilcox, Portland, N. Y.
 Rev. E. Wollage, Pultney, N. Y.
 Rev. J. T. Baldwin, Weathersfield and Java, N. Y.
 Rev. S. Chaffee, Virgil, N. Y.
 Rev. P. K. Williams, Baldwinsville, N. Y.

Rev. Charles Bowles, McDonough and Pharsalia, N. Y.
 Rev. M. P. Clark, Potton, L. C.
 Rev. Courtney Smith, Warren and Essex Cos., N. Y.
 Rev. S. Haynes, Perry Village, N. Y.
 Rev. Joseph Vance, Frankford, N. J.
 Rev. Joseph Barlow, Salem, &c., Pa.
 Rev. Joseph Butler, Wabash and Shiloh Chhs., Ill.
 Rev. C. L. Watson, ———, Ill.
 Rev. A. T. Rankin, Fort Wayne, Ind.
 Rev. Joseph McCool, Pottsville, Pa.
 Rev. Sylvester Cooke, Springville, Pa.
 Rev. R. W. Landis, Lower Providence, Pa.
 Rev. J. M. Davis, Francisville, Pa.
 Rev. W. McKilliehan, Indian Lands, L. C.
 Rev. W. N. Sayre, Pine Plains, N. Y.
 Rev. A. Gardner, Big-hollow, N. Y.
 Rev. S. Payne, Chester, O.
 Rev. S. Cochran, Vermontville, Michigan.
 Rev. Lemuel Hall, Walworth Co., Wis. Ter.
 Rev. Wm. Brunton, La Chute, L. C.
 Rev. E. J. Sherrill, Eaton, L. C.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from October 15th to November 15th, 1838.

| | | | |
|--|--------|---|--------|
| MAINE— | | | |
| Belfast, Henry Davidson, L. M., in full, | 10 00 | Cochecton, Coll. by Rev. R. Laird, | 4 55 |
| NEW-HAMPSHIRE— | | Colchester, Miss Sarah Downs, to const. | |
| Rev. H. G. Ludlow, in part to const. Mrs. Ludlow a L. M., | 10 00 | Dr. Philip Basset, a L. M., | 50 00 |
| VERMONT— | | Concklin, Ch., | 2 50 |
| Bennington, Miss Emma Hicks, | 3 00 | Harpersfield, Rev. Seth Williston, D. D., | 5 00 |
| MASSACHUSETTS— | | Hornellsville, by Rev. B. Russell, | 10 00 |
| Berkshire and Columbia Miss. Soc., 300; | | Lexington, Presb. Ch. Coll., by Dr. Porter, | 4 00 |
| Williamstown, 109 47, by J. W. Robins, Tr., | 409 47 | New-York City, viz: | |
| Hampshire, Miss. Soc., by E. Williams, Tr., | 200 00 | Bleecker-st. Ch., Mon. Con. Coll., | 10 74 |
| Long Meadow, Gent. H. M. Soc., to const. Rev. Hubbard Bebee a L. M., by H. Brewer, Tr., | 30 00 | Bowery Ch., J. A. Davenport, | 100 00 |
| Northampton, Ladies' H. M. Soc., by Mrs. R. B. Dickinson, | 100 00 | Hon. B. F. Butler, | 150 00 |
| Orleans, John Myrick, | 2 00 | Pine Plains, Ch., 10; Rev. W. N. Sayre, | 20 00 |
| CONNECTICUT— | | Poughkeepsie, Cong. Ch., by J. Bowne, Tr., | 30 00 |
| Bridgeport, Young Ladies' Sew. Soc., First Ch., by Miss M. A. Sterling, Tr., | 17 00 | Troy, First Pr. Ch., by Mr. Raymond, Tr., | 287 82 |
| Durham, Rev. Dr. Smith, | 2 00 | Second Ch., Ladies' H. M. S., by Mrs. S. W. Dana, | 37 13 |
| Guilford, Col. Wm. Hart, to const. himself, Mrs. Catherine Hart, and Mrs. Sally Amelia Fowler, Life Members, | 90 00 | Wappinger's Creek, N. Y., Communion Coll., by Rev. E. Price, | 7 00 |
| New Haven, East Dist. H. M. Assoc., of which \$10 is from H. E. Hodges, | 14 00 | West Point, Mrs. Sophia B. Ford, | 5 00 |
| New Milford, Ladies' Mite Soc., by Mrs. G. M. Mervin, Tr., | 15 00 | INDIANA— | |
| North Guilford, Elizur Dudley, by S. W. Stebbins, | 2 00 | Collected by Rev. S. G. Lowry, | 15 00 |
| North Milford, Ladies' Sew. Soc., 3d District, by Rev. B. Y. Messenger, | 15 00 | MICHIGAN— | |
| Stonington, Fem. H. M. Soc., by Miss Sheffield, | 15 00 | Stoney Creek, by Rev. O. Hill, | 8 00 |
| Bequest of Mrs. Deborah Chester, by Mrs. Hart, | 10 00 | K. TAYLOR, Treasurer. | |
| Woodbury, South Parish, by Rev. S. R. Andrews, | 22 00 | \$1,848 17 | |
| NEW-YORK— | | <i>Rev. Gideon N. Judd, acknowledges the receipt of the following sums from the field of the Philadelphia Agency, from October 15th to November 15th, 1838.</i> | |
| Brooklyn, First Presb. Ch., Sab. Sch. M. Society, by A. Benson, Tr., 53 94; | | NEW-JERSEY— | |
| Friend, 5, | 58 94 | Dover, Presb. Ch. Coll., to const. Rev. Robert R. Kellogg a L. M., | 47 25 |
| Burns, by Rev. B. Russell, | 21 00 | Newark, First Presb. Ch., Dr. J. S. Condit, 100; Hon. J. C. Hornblower, 10, | 110 00 |
| Catskill, S. Day, 10; H. Whittlesey, 15, by Dr. Porter, | 25 00 | Third Pr. Ch., Phebe Goble, | 26 50 |
| Charlton, Ladies, in full to const. Rev. John Clancy a L. M., | 30 00 | Paterson, Friend, | 1 00 |
| | | Rockaway, Presb. Ch. Coll. in part, | 14 87 |
| | | Wantage, First Presb. Ch., | 13 50 |
| | | PENNSYLVANIA— | |
| | | Gibson, Presb. Ch. Coll., | 4 77 |
| | | Harford, Cong. Ch., 66 85; S. Sch., 2 42, | 69 27 |
| | | Pottsville, Ch., by Rev. J. M'Cool, | 50 00 |
| | | \$337 16 | |

THE
AMERICAN PASTOR'S JOURNAL,
OR,
SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

PANORAMA OF JERUSALEM.

Who has not often wished to see Jerusalem? What heart is there, that swells with interest in the grand and affecting events connected with the redemption of a world, that has not often longed to behold that place on this guilty globe, where the Infinite descended in so many terrible, so many tender manifestations, and held communion with the children of men! When it was announced that a man combining the taste and skill of an artist, with the science of an engineer, and the courage of an adventurer, had visited the holy city, and by his boldness and address had procured access to places which Moslem intolerance guards from the intrusion of every other Christian foot, and had brought away most exact delineations of places associated with the mysteries and hopes of our holy religion—it was not strange that thousands should eagerly desire to feast their eyes upon the exciting scene.

The writer is one, among these many thousands, who have gratified, and yet never sated this desire. As soon as "Catherwood's Panoramic picture of Jerusalem" was opened for exhibition in New-York, I hastened to gaze upon the canvass, of whose magic I had heard so much.

By what devices of the pictorial art the illusion is produced, I will not stop to inquire. Entering the place of exhibition, I find myself, at once, in the heart of the city of Jerusalem.

I seem to stand on the level roof of a large building. I turn, and see in all directions, as in nature, men and women, houses, mosques, domes, the city walls, and in the back ground, the surrounding hills and other natural objects, each in its appropriate magnitude, and distance and color. Here, no aid of the imagination is requisite to make objects seem what they are intended to represent; on the contrary, we cannot, without an effort, persuade ourselves that they are not tangible realities, standing out in natural relief, instead of being delineations on a vast curtain of canvass. After looking upon the picture for a short time, the mind yields to the verdict of the senses—we slide into a state of realization—we have unconsciously voyaged over a thousand leagues of ocean—we have entered the land of promise, and our feet stand in the Holy city, "in the midst of thee, O Jerusalem."

I love to come here often, and linger on the scene. Especially do I delight to do this when the crowd is absent, and I can without interruption indulge in the exciting recollections, and in the melancholy musings which the place inspires. From the familiar and fatiguing bustle of this noisy metropolis, I pass in a moment, as it were, to another world. Almost in the twinkling of an eye, all is changed. The hot pursuit of gain, the keen conflict of enterprise, the rapid speed and whirl of life are gone. All is still; the very air is softened and the light is mellowed, to repose

This is the land of oriental indolence; activity here must surely be a forced and unnatural state.

And this is Jerusalem—this, all that remains of the “Joy of the whole earth,” “Zion, the city of God!” Yonder are the “mountains that are round about Jerusalem,” as in the days of inspired song. The wavy crest of yonder Olivet on the east, those ravines and slopes on its sides, and the glancing of the sun on its trees, must be the same that they were when the patriarchs passed from Bethel to Mamre; or when David fled sorrowing from the rebellion of Absalom; or when the blessed feet “that went about doing good” trod those rocky steeps!

There, in the south, some three or four miles distant, in the tribe of Judah, swells the graceful breast of the mountain that hides from my view the pastures of Bethlehem, where the son of Jesse fed his sheep, and where Jesse's Lord was announced to men by the “multitude of the heavenly host.”

Here, in the south-west, about a mile from the spot where I stand, is that Salem, where four thousand years ago, Melchizedek built his “city of peace,” and from which he issued to meet and bless Abraham when he returned victorious over the Canaanitish kings. On the same height, at a subsequent period, was the strong hold of Jebus; and there too, at a still later date, was Mount Zion, the city of David—a name consecrated, in inspired psalmody, to all time—yes, to all eternity—as the emblem of the church on earth, and of the celestial city on high. On the west and south of this height, lies the deep and gloomy valley of Hinnom. On the very verge of the rocky precipice, the engineers of Israel reared a mountain of fortifications, wall above wall, and tower upon tower, presenting a barrier that scorned assault. How forcible the figure which was drawn from it to express the glory and strength of the church—“Walk about Zion, and go around about her; tell ye the towers thereof; mark ye well her bulwarks; beautiful for situation, the joy of the whole earth,

is Mount Zion. The kings were assembled, they passed by together; they saw it—they marvelled—they were troubled and hasted away!” But alas, where are now those impregnable bulwarks and gorgeous palaces, those breezy courts, those long drawn corridors and colonades, those luxurious gardens, baths and fountains, where the kings of Judah and their mighty men were wont to meet in the councils of war, or the enjoyments of peace? And where, too, are the not inferior edifices of Herod—his tower of Hippicus, of Phaselus and Mariamne? One generation of structures after another, though reared of rock and fondly deemed eternal, have passed into ruins as undistinguishable as the dust of their builders. Besides being sacked by infuriated armies more than a dozen times, Jerusalem has been, perhaps a hundred times, convulsed with earthquakes. The rubbish thus accumulated has naturally tended to the valleys; and hence the space between where I stand and Mount Zion seems now an even and regular ascent; whereas in the days of Christ, a deep valley intervened, which was spanned by a magnificent bridge leading from the precincts of the temple, to the royal residence on Zion. I can trace some remains of this hollow even now, extending upward to the north, and separating Calvary from Bezetha, and showing near where I stand, a steep acclivity on the eastern side.

And yonder on the West, covered with a cluster of domes and towers, is Calvary! How different from what it was when the “Man of Sorrows” bore our sins in his own body on the tree. Now it lies within the city; then it lay without, though very near the wall. The soul turns with pain from the minute enumeration of fictitious localities with which the devotees of superstition have crowded the vicinity of the holy sepulchre; and yet enough is authentic to awaken deep emotion. What though tradition may have mistaken the precise spot—it cannot be far hence. Somewhere up that steep ascent the Saviour went to his death.

The morning sun blazed fiercely upon him, as faint from fasting, sleeplessness, and scourging, he bore his own cross up this very acclivity, amid the scorn and buffetings of the mob. This is the same sun that was shrouded in the gloom of midnight—these are the rocks that were heaved and rent, when he gave up the ghost! How near—how vivid do those transactions appear, when recollected on the spot where I stand!

But let me turn to this most striking part of the prospect, this vast area lying immediately at my feet. Yonder immense octagonal building, of many colored stones fancifully arranged, the whole crowned with a dome matchless for the beauty of its form and the grandeur of its size, is the mosque of Omar, a chief temple of the religion of the False Prophet. The enclosure that surrounds it, was once the hallowed court of the house of God. This Mount Moriah, on which the temple was built by Solomon, seems to have been a hill inferior in height and circumference, when compared with Zion, and yet towering far above the valley of Jehoshaphat at its eastern base. The form of this wonderful structure appears to have been, in the general, that of the frustum or lower part of a pyramid, surmounted by a series of terraces, rising one above and within the other, the sanctuary forming the centre and climax of the whole. First, the mountain was shaped for the base—its projections hewed down and its hollows built up with massive masonry. Upon this vast groundwork, 730 feet square, were erected the several terraces and courts of the temple. The first or lower terrace formed the court of the Gentiles; the second the court of Israel; and above this still, the interior space was devoted to the priests and the sacrifices. Around the outer edge of the whole, a massive cloister was erected; which, with the dizzy steep of the mountain, made, according to Josephus, the almost incredible height of 730 feet. This was adorned without, with cornices, columns, and other architectural embellishments. On the inside it presented a covered portico of won-

derful splendor, supported by double and quadruple rows of columns, and running quite round the sacred enclosure, nearly 3,000 feet. The other terraces were bordered with similar porticoes and colonades, rising by graceful gradations one above another, to the spot now covered by the mosque, where the temple proper, the solemn abode of God's visible presence, loftier and richer than all, lifted its crown of marble and gold far above the surrounding structures. On all sides lofty gateways, towers and pinnacles were so disposed as to give effect to the whole. What could be more magnificent than such a mountain of architecture? But where is it now? And where is the awful glory that filled that holy place, and brought the Godhead so visibly near to man? And where are the thousands of enthusiastic worshippers, with their lavish offerings? Where are the retinues of priests, and the courses of singers—choir answering to choir—the one reaching heaven with incense, the other with songs of praise? Gone, as if they had never been! Here, in this house of Pilate, they exclaimed, respecting Christ, "His blood be upon us and upon our children!" and fearfully has that imprecation been visited upon them. Almost immediately, the most horrible calamities overtook that wretched race; for centuries they were forbidden, on pain of death, to approach their Holy city; and down to this hour they are oppressed, insulted, and their very name used as the most contemptuous of epithets, in the home of their fathers. Instant destruction would be the penalty, should an Israelite set foot within yonder courts, where once their tribes held exclusive possession by divine authority. They can only go and weep, and sing their plaintive songs, beneath the outer wall—glad to find a burial place when they die, on the sides of the mountain, where at least the shadows of Moriah may fall upon their graves.

These groups of figures in various costumes—who are they? Under that tent sits the Turkish governor,

and a doctor of the Mohammedan law. Those in long white cloaks are wild Bedouins, the children of Ishmael—they are arraigned for robbery, and are about to suffer the cruel bastinado. Like their father, their hand is against every man, and every man's hand against them. Here, too, are some who bear the Christian name—Latins and Armenians. In the court below, the followers of the prophet are making their prostrations. How long, O how long shall the deep night of superstition and imposture brood over these nations!

As I gaze upon the side of the Mount of Olives, "over against the wall," what thronging images rush upon the fancy. The various events that have occurred, and personages that have figured there in different ages, crowd at once upon my vision. I see the shepherds of Canaan that led their flocks over those crags before the father of the faithful came from Ur of the Chaldees: next the conquering armies of Joshua rush down the mountain side to attack the Jebusites: again I behold it covered with the fugitives, who accompany David barefoot and weeping, as he flies from the treachery of his son: then a different scene presents itself—a rejoicing multitude, with palm-branches in their hands, cry "Hosanna!" and cast their garments in the pathway of one who rides upon an ass: and now the same personage stands there and beholds the city, and weeps over it, saying "If thou hadst known the things that belong to thy peace!" Again I see him prostrate on the earth, the moon glancing coldly on his pale and agonized features, while he cries "If it be possible, let this cup pass from me!" and then there is a noise of rushing and violence, and torchlights gleaming on steel, as the soldiers lead him away to trial. And now, Jerusalem is compassed with armies. The mountain is white with tents—its olive trees are cut down to make engines of war. Roman, Egyptian, Persian, and Saracenic invaders in succession—Christian Crusaders and anti-Christian Moslems, alternately fire their warlike fury on this spot

by gazing on the devoted city, in the possession of their most hated foe. And now, Olivet is stripped of its verdure, its naked and sun-bleached sides retaining only here and there a stunted olive bush, at once the sad memorials of its ancient glory, and the witnesses of the ruthless despotism, which for many ages has reigned around.

The whole of this ruined loveliness—this melancholy grandeur appears as if the Most High had employed the earthquake, fire, and pestilence, and the still more destructive passions of men, to overthrow, and overthrow; and thus from a perpetual succession of catastrophe and ruin, to construct an abiding monument of his HATRED OF SIN—to show the universe, that no people is so dear, no place so favored, as to be wicked with impunity! And yet, what memorials of the GRACE and MERCY of God surround me, even here. Yonder lies Bethlehem, where Christ was born; here is Moriah where he taught—Gethsemane where he wept—Calvary where he died—and Olivet whence he ascended up to the right hand of God!

O Jerusalem, Jerusalem!—How fallen from her glory, and yet how dear, even in her desolations! "Thy servants take pleasure in her stones, and favor the dust thereof." They weep when they remember Zion. Whithersoever I direct my eyes, one single expression uttered by unerring lips, seems the only form of language adequate to describe at once the degree and instruments of her degradation—and I turn away sighing forth that sentence—"Trodden down of the Gentiles—trodden down of the Gentiles!"

"The Lord shall scatter thee among all people, from the one end of the earth even unto the other. And among these nations thou shalt find no ease; neither shall the sole of thy foot have rest: but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind. Thou shalt fear day and night, and shalt have none assurance of thy life."

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? *Rom. x. 15.*

Vol. XI.

JANUARY, 1839.

No. 9.

Auxiliary Societies.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

WE have read with deep interest the 37th Report of the N. Hampshire M. S., by Rev. B. P. STONE, Secretary. During the year ending in August last, this Auxiliary sustained 51 Missionaries in 54 churches. The additions reported by 33 churches average nearly 12 persons to each, and an aggregate of \$1,931 93 collected for charitable purposes. Revivals of more or less interest and power were enjoyed in 13 of the congregations aided. The Society's receipts for the year were \$5,076.

But that which has most interested us in this Report is the history which it gives of the operations of the Society, since its formation in September, 1801. The Constitution sets forth the general objects of the Society as follows: "To send Missionaries to destitute towns, parishes, and societies within this state, and on the borders of the same, to afford pecuniary aid to churches and societies, which, in the judgment of the Trustees, are proper objects of charity for the support of the Gospel, and to distribute tracts and books for the encouragement of Sabbath schools and Juvenile societies, and thus, with all its means, to promote the interests of religion and the enlargement of the churches."

The destitute towns on Connecticut river were the first places that were visited by the Missionaries of the New-Hampshire Missionary Society. For several years the Society was in the practice of sending forth Missionaries to itinerate for a few months or weeks each, in the destitute regions of New-

Hampshire, Maine, Vermont, the northern part of New-York, and the eastern townships of Lower Canada, and sustained them principally at its own expense.

From the following item in their instructions, it will appear that certain dangers to which Missionaries are exposed, are not peculiar to our own times—"It is expected that you will keep the benevolent end of your mission always in view, and make the advancement of the Redeemer's Kingdom your only object, carefully avoiding all sinister views, or *worldly speculations*, and all debates on political subjects."

In 1807, the Society was incorporated by an act of the Legislature, under the title of NEW-HAMPSHIRE MISSIONARY SOCIETY, with power to establish funds not exceeding ten thousand dollars.

It was not till 1809 that the policy of aiding feeble churches in sustaining the *stated* means of grace, (the policy which is characteristic of the A. H. M. S. and other Domestic Missionary Societies of recent origin,) was adopted. That year gave rise to the "inquiry in the Board whether it might not better subserve the cause of the Gospel to render the Missionaries of the Society more stationary, and whether they ought not to direct their exertions more towards the settlement of the Gospel in new places, encouraging the people in such places to unite and help themselves, by affording them some assistance towards the settlement of a minister." From this period it was the policy of the Society to settle the ministry in destitute places under their patronage, and thus render permanent the institutions of religion.

That the good people of New-England may know what changes the stated enjoyment of preaching has wrought in their social habits, we give the following extract from a Missionary's report in 1810. Speaking of a certain place, where he labored, he says: "Several families of the place appeared decent, the rest were friendly, but very uninformed. They seemed to wish to attend meeting, and to do rightly, but knew not how to behave when they came together. Some indecencies took place, while the subjects of them appeared not to know the object of the meeting. While some appeared solemn and attentive, others with no less good nature sat and smoked their pipes, and those who would talk and whisper, appeared wholly unconscious of any impropriety of conduct."

It would be interesting to follow the Society through each year of its labors, but our space will not allow it. We cannot however forbear transferring to our pages the following from the conclusion of the history, on account of its general bearing in favor of Home Missionary operations.

RESULTS.

During the *thirty-seven* years the New-Hampshire Missionary Society has been in operation, it has sent forth 929 Missionaries, who have performed 450 years of ministerial labor among the feeble portions and desolations of our Zion. The number of hopeful conversions, and additions to the churches under its patronage, is over 2,500, and the amount expended in the prosecution of its benevolent work is \$90,218 48. It has been the instrument of forming about 40 churches of the Redeemer among the desolations of the State.

GENERAL REMARKS.

Value of the Stated Ministry.

Fidelity to the cause of truth requires us, perhaps, to record the painful fact, that some of the above mentioned churches have become extinct, or nearly so, that they are no longer numbered among the churches of this State. In contemplating this

melancholy Providence, if it may be so termed, we are led to inquire, Why have these churches faded away? Was it because they were planted upon the mountains, and among the rocks, where they were inaccessible to those "that bringeth good tidings, that publish peace * * * that say unto Zion, thy God reigneth?" Other churches, possessing no more favorable natural advantages, have lived, and become strong in numbers and influence. Other causes may contribute to the decline and death of churches; but in all cases like those before us, it will be found that the most efficient cause lies in a destitution, a "*famine of the word.*" They are deprived of their vital aliment. Churches may have Bibles, books, schools, and gifted men, but if it is not their privilege to "sit under the droppings of the sanctuary," and listen from Sabbath to Sabbath to the voice of the living messenger of Jesus, they will go to decay. When a church of Christ becomes extinct, it is one of the greatest moral evils that can happen to any people this side of the judgment. A star in the moral heavens falls, and the region which once was blessed with its light and heat, is now cursed with perpetual darkness and frost. The mere death of one or two aged pilgrims, or the removal of a few disheartened individuals, may not be regarded, in itself considered, so great a calamity to the interest of true religion, as that gradual decline, by which a church, once possessing 20, 30, or 40 members, is reduced to non-existence.

A settled, evangelical ministry, is essential to the being, growth and sanctification of the church militant. And it is scarcely less so to a feeble band of disciples, than to one able to sustain its own institutions. The blessing of Heaven is sure to attend such a ministry, when wisely, faithfully and perseveringly directed to the great *single* purpose of winning souls unto Christ.

Comparison of Missionary with other Churches.

It is found that our feeble churches,

that have been favored with the established means of grace, have been as prosperous, especially with respect to the increase of numbers, as others that need no charitable assistance. As an illustration of this, we make the following comparison between the same number, and for the most part, the same churches, both able and feeble, as reported in the Minutes of the General Association, for the years 1827 and 1837.

In 1827, eighty-four able churches contained 8,533 communicants. In 1837, the same churches contained 14,468 communicants—showing an increase in ten years of 5,937, about three-fourths of one per cent.

In 1827, forty-five feeble churches contained 1,491 communicants. In 1837, the same churches contained 2,771—showing an increase in ten years of 1,300, a fraction less than one per cent.

From this, it appears that the means of grace are quite as effectual in building up the waste places of our Zion, as in enlarging the borders of those fields that have long been cultivated.

Where are the Results?

If it should be asked, where is the good, that so much time, expense and painful toil, ought to have accomplished for New-Hampshire? We would reply, this question can never be fully answered till the scenes of the present world are reviewed in eternity. Yet, looking at a few facts in the history of the missionary cause in this State, we may get some idea of the good that has been effected. We may safely estimate that 3000 souls have been converted, through the instrumentality of missionary labor. Is this no benefit to New-Hampshire? Is it no benefit to New-Hampshire, to have the intemperate, vicious and ignorant portion of her population made sober, intelligent and virtuous? And yet all this has been effected for multitudes, through missionary influence. The drunkard has been transformed from a curse into a blessing to his family; the swearer has been taught to revere

and love the Being, whose name he has so often profaned; and the Sabbath-breaker has become a regular attendant on the worship of God. Is it no benefit to New-Hampshire to have men of educated and liberal minds scattered over her territory? And such generally have been the men employed by the Missionary Society. They have been found foremost in every enterprise for the promotion of the education and morals of community. Is it no benefit to New-Hampshire, to have her children and youth brought under the influence of religious instruction? And yet more than 3,000 of them, for the last eight or ten years, have been annually taught in the Sabbath Schools connected with the Missionary congregations. Is it no benefit to New-Hampshire to have her towns and parishes furnished with temples for the worship of Jehovah, so that her sons and daughters may have opportunity of coming into his presence on his holy day? And yet twenty-five new houses of worship have been erected on missionary ground, within half as many years. But who needs evidence that the New-Hampshire Missionary Society has done good? No friend of the church, or of man, familiar with its history, will be disposed to doubt it. By its patronage many of the otherwise destitute churches and congregations of this State have enjoyed and are still enjoying all those hallowed institutions, which were the glory of the ancient churches of New-England.

Present condition of the feeble Churches in this State.

They may be divided into three classes. The first class comprises those that are too small and feeble to enjoy a reasonable hope of ever beholding their own "Teacher." Their number does not exceed twenty. They are poor in this world's goods, and their poverty furnishes one of the strongest arguments why the Gospel should be preached to them. If you send them no shepherds to nourish them, and keep them from wandering from the fold, they will

soon be scattered like deserted sheep upon the mountains, and many of them will soon cease to be.

The second class comprises those that are able to contribute from two-thirds to three-fourths the amount necessary to enjoy the stated ministry of the word, but are so situated, in the providence of God, that the prospect of their immediate increase in numbers and ability is small. They, therefore, remain upon the list of beneficiaries from year to year.

The third class comprises those that possess still more pecuniary abi-

lity, but are not yet sufficiently strong to depend upon their own resources. They are the most flourishing and prosperous of our feeble churches, and perhaps, constitute the largest class. The aid which they have received has evidently saved them from sinking into great feebleness and discouragement, and now gives them the prospect of standing, sooner or later, among those churches that are able to support the Gospel for themselves, and contribute liberally to send it to the perishing, both at home and abroad.

Correspondence of the A. H. M. S.

ALABAMA.

From the Rev. R. Holman, Mardisville, Ala.

In the November number of the Home Missionary, p. 152, we gave an extract from a Report of Mr. H. We have since received the following brief confirmation of the encouraging account there given:

Notwithstanding the unsettled and distracted condition of our church, we have had more to encourage us this fall than we have had since the settlement of this new country. It is the *Lord's* work, it must, it will prosper. Blessed be his name, we feel that there is no ground of fear—except that we may not do our duty.

ILLINOIS.

WHO WILL PAY—WHO WILL GIVE?

Let the reader who has the heart of a Christian read the following statement, and then decide whether he has yet any duty to do for the new settlements and those who are laboring to plant the Gospel in them.

It was nearly the close of the first quarter before I received my commission. About the same time a

general sickness commenced in our settlement, which has not yet entirely subsided. My own family were taken sick; and it is now more than twelve weeks, that my wife has been confined to her room, and most of the time to her bed. She has suffered much for want of suitable nursing: being for weeks without any female in the house, I performed the offices both of cook and nurse, night and day. But we have not been the only sufferers—others have been afflicted in like manner. Our eastern friends can scarcely imagine to what inconveniences and sufferings people are subject in this new country, for want of suitable attention in times of sickness.

We have, however, great reason for thankfulness to our heavenly Father, who has mercifully preserved us alive, while many around us have fallen victims to the arrows of death. The sickness has been very fatal. From twenty to thirty, within the circle of our little community, have in the last three months been called to try the realities of eternity. We have lost some of the most valuable members of our community. Our little church has been sorely afflicted in the loss of one of its most interesting and useful members. She was the wife of a young physician, who alone stands pledged to me for

my support. His subscription for the year is \$200. He expects aid from others to make up what I may get, over \$200. His wife came to this place two years since and enjoyed uninterrupted health till about a week previous to her death. An unrelenting fever carried her rapidly to the grave. She was enabled to triumph in the blessed hope of a glorious immortality through redeeming blood. We greatly lament her loss, yet would submissively acquiesce in the dispensations of our heavenly Father. This event has broken up the family of our brother, and, together with some other removals from our little number, and other circumstances which might be mentioned, rendered our prospects rather dark and discouraging. From present appearances I have been led to question whether it was my duty to remain here even the year out without brighter prospects of success. The tax for my support is certainly very heavy upon the few—there being not more than half a dozen to bear the whole burden. Besides this we labor under many disadvantages. One is, we have no suitable house in which to hold our meetings.

REVIVAL.

From Rev. A. L. Pennoyer, Manchester, Ill.

We have had a very interesting state of things in this place, for some time past. There has been a general awakening and attention to the subject of religion. Some over sixty years of age have experienced a change of heart, and have publicly avowed the Lord Jesus Christ to be their Saviour. Our last communion season was one of deep interest. Two of the leading men in the place—their heads white with age—publicly put on Christ. Eight have been added to the church on profession of their faith; others will soon be added. A great change has been produced in the places of public resort. The grocery was the customary lounging place—now the house of God and the social prayer meeting are frequented. Instead of idle con-

versation and trifling companions, religious people are sought, and experimental piety is the theme of discourse. This change is interesting in this respect—it has embraced some heads of families, the leading, influential members of the place.

Having become almost discouraged, I said “surely I have labored in vain and spent my strength for nought;” still my efforts were not relaxed, and God has by his Spirit accomplished the work. To him be all the glory. It is a blessed privilege to work in the vineyard of Christ, whether successful or unsuccessful.

We still mourn over the desecrations of the Sabbath. We have some among us who never enter the house of God, but spend the Lord’s day in manual labor, shooting, or rides of pleasure and business. Sickness has been so prevalent here as to interrupt the Sabbath school.

At Winchester, the prospects are both encouraging and discouraging—encouraging to see the Christians of this church so attentive to the preaching of God’s word, and to know that they pray and labor for the extension of Christ’s cause. They cheerfully contribute according to their ability for the support of the Gospel here, and also to send the bread of life to the heathen. A few individuals in this church have raised \$20 and upwards for the A. B. C. F. M. A Bible Society has been formed for the supply of the destitute in this vicinity—to which the different denominations contributed:—\$41 were raised for a permanent fund. Forty copies of the Temperance Herald are taken for gratuitous distribution and are faithfully circulated. The monthly concert of prayer is maintained. The Sabbath school is in a flourishing condition. One has been added to the church by profession. The discouraging aspect is the division into different denominations. The Baptists number sixty, the Methodists one hundred, and the Campbellites one hundred.

CAMPBELLISM.

The doctrine of the Campbellites

is very congenial to the unrenowned heart. The most abandoned wretch in the world can become a member of their church without a change of life, and yet practice no deception. All the requisition is, believe Jesus Christ to be the Son of God, and then submit to immersion for the forgiveness of sins. There is not a wicked man on earth who would practice deceit by complying with all their requisitions, yet retain the same character.

From a Missionary in the Southern part of Illinois.

The arrival of my commission afforded me great relief, as I was thereby enabled to meet engagements which I could not otherwise have fulfilled. Since my last report, our Sabbath school and Bible class have been in a discouraging situation. There has been so much of the chills and fever among the people, that even our public services were omitted for several Sabbaths. But it is a distressing fact, that these afflictions have not humbled the hearts of the people.

TENNESSEE.

From Rev. A. Bradshaw, Fayetteville, Ten.

REVIVAL.

During the summer there has been an increasing attention to the means of grace. Usually I had crowded houses, and when blessed with a pleasant day we have been under the necessity of retiring to the groves adjoining the church, that the large and attentive congregation might be accommodated. This state of things continued in the Unity church until the second Sabbath of September, during the progress of a protracted meeting. This blessed Sabbath proved to be, indeed, one of the days of the Son of Man to that church. The solemnity, intense solicitude, and tenderness of heart, manifested

by a vast number of the large assembly, evinced the mighty working of the Holy Spirit. The meeting continued until Tuesday morning, during which time the cry was extorted from many, "Men and brethren what shall we do?" and numbers were heard to speak of the loving kindness and tender mercies of God in their conversion. The work was rational, pungent, and solemn. During the meeting, thirty-seven, to my own knowledge, professed faith in the Son of God. How many more there were I am not prepared to say. Some twelve or fifteen, whose spirits were troubled at the meeting, have made the same profession since that time, making the whole number about fifty. Surely the Lord hath been kind and gracious. By the dews of Heaven our thirsty Zion hill has been watered. The wilderness and solitary place have been made glad, and the desert has rejoiced, and blossomed as the rose.

At this meeting you might see Christians, of different denominations, mingling their tears, sympathies, joys and prayers together; and as many as four denominations were, to some extent, included in the blessings of the work.

The influence of this delightful convocation was communicated to other churches; so that in this region about 200 have professed religion since that time. Twenty-one of the new converts have attached themselves to Unity church, and it is probable that eight or ten more will.

INDIANA.

AFFLICTIONS OF A MISSIONARY.

The following extract is from the report of one who has suffered much in the cause of Christ among the destitute. The circumstances alluded to occurred when he was about to remove to another field of labor.

All the promises of the people among whom I have labored have utterly failed, so that what I have re-

ceived from the A. H. M. S. has constituted my whole support.

From my former reports the Society are aware that the field which I have left has always been a trying one. It was through great difficulties that I went there first, and the last three months of my continuance there was the most trying time of all. While assailed by persecutors without, it pleased the Lord to lay my whole family prostrate by sickness, (which has been unusually severe this season,) and to remove my oldest daughter by death.

As soon as I could leave home, I made all necessary provisions for the comfort of my family, and took a journey through several counties, preaching among the destitute churches.

You can judge of my feelings, when, on returning home, I learned that on the second night after my departure, my house, with all it contained, had been consumed by fire, involving me in a loss of six or seven hundred dollars. My wife and children, roused at midnight by a miracle of Providence, had just time to escape in their night clothes, and being a mile and a half from any other house, they had to remain by the ruins till morning. My wife was but recovering from her confinement, and was thus driven from her bed to spend a night in the open air without a shelter, with an infant only four weeks old. The little stranger has since died in consequence of a cold which she then took, which settled on her lungs. Though it has pleased the Lord to lead me through so many trials, and to strip me of this world's goods by one sweeping calamity, I hope that I can bow with submission to his righteous government, because "the Judge of all the earth will do right."

DELUSIONS.

From a Missionary Report.

It is truly difficult, if not impossible, for any one that has not come

into contact with certain forms of religion, to conceive of ignorance itself as being so blind as trial proves it to be. I have before seen some illustration of this fact, but not until recently have I seen it so fully manifested. We are now in the midst of a Campbellite revival. The excitement is great. But such views and feelings are prevalent as I never before have been accustomed to regard as indications of the presence of the Holy Spirit. If I can form a correct opinion of the feelings of the converts, censoriousness, rather than penitence, characterized them. Indeed, what among all denominations is called evangelical, insisted upon as genuine repentance and faith, is treated as a relic of the dark ages, too absurd to be defended in an enlightened community. The substance of the whole matter is to "receive the testimony," (i. e. to acknowledge, in general terms, a belief in the *New Testament*,) and to be baptized for the remission of sins. All the blessings of the covenant of grace are inseparably connected with the reception of those terms. The impenitent sinner need not be in trouble about his sins—they are all to be washed away in the water. The moment the *true* Gospel is preached, and he yields his assent, he is to look for the new birth in the "liquid stream." "What shall I do to be saved?" is an inquiry that need be made no more. He knows the way to the water, the preacher is willing to afford all necessary assistance in obtaining the new birth. Any opposition to such views raises the cry of persecution; and because "the true church was always persecuted, therefore we are the true church," is a conclusive mode of reasoning. True, the preachers can call "the Methodists the long handle, the Baptists the short handle, and the Presbyterians the black handle," and can insinuate that one of these denominations looks through green spectacles, another through pale, and the other through blue," and seeing things through these discolored mediums must form incorrect ideas. But there is one denomination, "the

true Church of Christ," that sees things as they are, by the naked eye. "All other denominations are merely sectarians, but we are not; all others are prejudiced, but we are not." And besides, the preacher has been to Great Britain—has baptized eight thousand people—and they reckon he is about the best man living.

There are not a few in this community who feel considerable solicitude to know the result of such doctrines and measures. Time will furnish a comment that will be read, though the decision of the Scriptures, the test of religious truth, should be unheeded.

From Rev. A. Johnson, Peru, Ind.

I arrived in Peru with my family about the first of July, having been absent eight weeks. Rev. Mr. Stocker, teacher in the academy, preached for me in the mean time, and took charge of the Sabbath school. About four weeks after our arrival here, Mrs. J. and my three children were taken sick. She was sick with the fever, and ague and fever, six weeks. By the blessing of God they have all recovered. Since their recovery I have myself been sick between four and five weeks. The sickness here has been general—no family has escaped. Very few deaths, however have occurred in this place. South and North of us the sickness has been very fatal, but has now subsided. Sickness in my family prevented my reporting to you at the close of the last quarter.

Our congregations on the Sabbath are very attentive; I know not that I ever preached to apparently more attentive ones. They have not been large this fall, on account of the sickness that has prevailed. Our Sabbath school has been large and interesting. Including teachers it has numbered ninety-four, many of whom one year ago were in the habit of profaning the holy day openly in the streets. This school will be kept up during the winter and will receive my special attention.

OHIO.

*From Rev. W. B. Stow, Defiance, O.
Nov. 3, 1838.*

I am happy in being able to inform you that my life, and the lives of my family, have been continued through a season of uncommon sickness and death. Prosperity attended us in all our undertakings and efforts, till nearly the first of August. Then, a general sickness commenced its ravages on the whole length of the Maumee and the Auglaze rivers. Scarcely a family escaped, and in many all, or nearly all, were prostrate on beds of languishment with a fever somewhat peculiar to this climate. This calamity continued with very little abatement for about ten weeks. Many fell to rise no more till the great day. My family have shared in the affliction. One of them was not expected to live for some time. No member of my family is at present in health except myself. I have been highly favored: was attacked, but not with severity; and in a short time was again able to attend to the duties incumbent.

During this time of general calamity I have been led to contemplate, more than ever before, the great need of spiritual instruction among the destitute. I have learned by personal investigation that where the Gospel ministry is not maintained, the people in general live and die like the heathen. My time has been taken up in visiting the sick and attending and preaching at funerals. Of course, some of the objects mentioned in my first report have been suspended. We are now beginning to turn our attention to them again; and hope by the continued blessing of God to succeed.

Expense of Living.

It is more expensive living here, than in any other place within my knowledge. There is not enough raised in the region to support the located inhabitants. Add to this, the canal is now making for sixty miles each way from this point. The greater part of the produce consumed

in this country, is brought from a distance over very bad roads; and, when here, is generally in the hands of speculators; so that the necessary articles of living are higher here on an average than in New-York or Boston.

From an Application for Aid.

SMALLNESS OF SUPPORT.

The subscription of this congregation has at length been circulated, and the amount has been found to be about \$135 for the current year. When I was in New-England \$600 would hardly sustain me; how, then, do you suppose I live here on less than half that sum in money? I do not receive money enough from the people to pay my postage bills. I do not know how I should have lived here, had it not been for my friends, in addition to the benefactions of your Society. My father-in-law has given us rising of \$300 since my arrival here. This has gone into the building of our little habitation, and to the purchase of a cow or two.

From Another.

All that I have received from this people in money, for my ministerial services, since I have resided among them, which is now about eighteen months, is \$17, paid by one man, being about half of his subscription. Of course, my dependence to meet cash expenditures, has been almost wholly upon the beneficence of your Society.

Why publish such Accounts as these?

Some who wish well to the cause of Home Missions have intimated a doubt as to the expediency of making known the details of trial and embarrassment which attend the missionary work in the West. They fear that ministers who are turning their thoughts to that interesting field, will be frightened from it by the prospect of hard labor and poor support. A few words in explanation

of our reasons for these statements are due to this class of our friends.

1. We deem it due to the cause of truth to state facts just as the Missionaries find them. Should Ministers go to the West under an imperfect view of the labors and trials which await them, they are likely to be disappointed and unhappy. The Society would be unjust to withhold any information which such ought to have, in making up their minds.

2. We publish these details of trial because we wish to raise the standard of Home Missionary character. We have a deep conviction that in many respects the exigencies of the missionary work in our own land demands a higher style of piety, in order to go through it with success and honor to religion, than even the labors of the foreign field. We would therefore discard the notion that men who have no hearts to be moved by the appeal that comes up from the dying heathen, may safely and properly be received as Missionaries to the West. When, some two or three years since, the air was loaded with the praises of western lands, and the fair savannas and groves and streams constituted, too often, the theme even of clerical correspondence, there was a universal tendency to tear up ministerial connexions by the roots, and transplant them to the new Arcadia. But now, when it is found that the West presents no exception to the rest of the world—that those who live there must labor, and suffer, and be sick and die, as well as be useful and happy—just as the inhabitants of other regions—there is a reaction. Many persons shrink from the sacrifice of going there. They were willing to go, when there was a prospect of being settled in some of the cities which were supposed to be rising out of the earth, like mushrooms, in a night, and of having at once around them the refinements of cultivated society and a prompt and generous support. But do they recoil from the same work when it is found to lie among a poor people and attended with self-denial? Then they are the very persons whom the West does not want. They are in some way unfitted to meet its exigencies. By publishing the account of missionary trials, we may, perhaps, obtain fewer Missionaries than if those accounts were suppressed; but the few will do more good than a far greater

number who should go out with worldly or mistaken views. Some who have entered that interesting region, perhaps not knowing what manner of spirit they were of, have already become thoroughly secularized. Not only is their own usefulness hindered, but their example and their influence are a grief to their brethren, and a source of triumph to the enemies of religion.

3. We publish these details in order that the churches at the East may know the length and breadth of the work which has to be done, with all its difficulties. Most persons expect too much—they think that it is almost time for the new settlements to “go alone.” Of course such will not do their duty to their brethren unless these views are corrected; and there is no way to correct them but by the exhibition of facts gathered from the whole field, and impartially presented in their natural connexions.

From J. Eells, Amherst, O.

I continue, as formerly, my missionary labors in the townships east of Elyria, visiting each station monthly, and preaching at each place, on the Sabbath, every other month. I have engaged the church, in each place, to hold a meeting monthly, for mutual edification; at which I expect to be with them every other month. The meetings at each station, are attended, manifestly, with increasing interest.

Circulation of Religious Works.

The prospects are favorable for the regular circulation of tracts and other books in these places. I have just received from New-York, the 5000 pages appropriated by the American Tract Society. They are an excellent assortment, and just the thing we need in this vicinity. To-morrow, we are to have a meeting of the tract distributors in this township, when a portion of these tracts will be put into their hands, and be immediately brought into circulation. The last of this week, I am to take my monthly missionary tour; and shall endeavor to have a portion of

these tracts, with others that may be collected, and as many bound volumes as we can obtain, put into a train of regular, monthly circulation in the vicinity of each of these missionary stations. Much good, in different ways, may be accomplished, by the divine blessing, on these means. The tracts recently received, being, the most of them, new among us, will give a new spring to our tract operations.

Our prayer meetings and Sabbath school are continued as usual. The monthly concert is regularly observed, though but a small number attend. We shall, doubtless, contribute something to most of the benevolent objects, named in your instructions, though nothing has been done since my last report.

MICHIGAN.

From Rev. J. M. Ellis, Grass Lake, Mich.

A GOOD THOUGHT.

How Christians at the East may promote the salvation of their friends in the West.

I mentioned in my last the season of refreshing from the Lord in the congregation of Grass Lake in April and May last. I allude to the subject again to state the means of the hopeful conversion of three of our young men. This, besides the ordinary preaching of the word, was *letter writing*. One received a letter from his beloved mother; one from his sister, and one from a brother-in-law. Of these three young men, two at least intend studying for the ministry. Two of these letters came just at the time of the protracted meeting. They had the happiest effect, in connexion with other means, for the conversion of lost souls. I mention this fact, because I fear that the church does not sufficiently appreciate this mode of seeking the conversion of men, so successfully employed by that faithful servant of God, H. Page, in whose crown of rejoicing a hun-

dred stars appear to the naked eye. When I look on these three young men, hopefully converted to God in as many months, in the congregation of one minister, by such means, and two of them looking forward to the christian ministry—O how delightful would be the work of the Missionary in the far West, would every "brother, and sister, and mother," in the family of Christ, so do the will of Christ; and while they send their prayers to heaven for the conversion of their distant friends, they should expect no answer to their prayers till they had proved their faith and sincerity by sending letters to each friend, beaming with truth and love. How suitable a means for us to use, and for God to bless.

PENNSYLVANIA.

From Rev. J. M. Davis, Fairmount, Pa.

We mourn the absence of that divine influence which has blest us heretofore, so far as the conversion of sinners is concerned; but we believe that those who were brought in during the last winter, have been growing in grace, and in knowledge of holy things. Most of them prove faithful, and exhibit more and more of all that is lovely in christian character. The responsibility of the Sabbath school has been sustained with cheerfulness and fidelity; and recently the teachers have elected a suitable superintendent, and thus relieved me from a great burden. They occupy the afternoon of the Sabbath in teaching, and with a prayer meeting. The females of the church have commenced a prayer-meeting, and sustained it with considerable interest, many of the young converts taking a deeply interested part in the exercises. Our meetings are all well attended, and the people have recently subscribed \$200 to make some improvements in our building. We are getting into more and more system in regard to every thing which appertains to our prosperity.

Our pecuniary strength does not increase in the same ratio as our numbers, but we hope that we shall not always be a burden to our friends.

NEW-YORK.

From Rev. O. S. Powell, Philipsburgh, N. Y.

In the number of the Home Missionary for October, p. 141, we gave an account of the mission to the feeble churches of Angelica Presbytery, in the state of New-York. The following report of the Missionary, while it gives us gratifying intelligence of the success of the enterprise, informs us that he is compelled by illness to retire from the field.

During the last quarter I have endured some trials, but have experienced many and rich mercies. About eight weeks since my health became so poor that it was necessary for me to leave my field of labor for a time, and, with the approbation of those of the Committee of Presbytery with whom I could confer, I obtained a brother to labor in my place.

The communion has been administered at Andover; the church there is in a feeble state. I have also visited Rushford and administered the communion. Two were added by letter, and five children were baptized. That is an interesting little church, and they are anxious to obtain the labors of a minister one half of the time. In Philipsburgh there have been two cases of hopeful conversion, and one child has been baptized.

REVIVAL.

The cloud of mercy that was hovering over Allen at the time of my last report, has poured forth an abundant rain. A small church has been organized there, and there have since been added, 59 by profession, and two by letter; 19 adults and 23 children have been baptized. There have not been less than 90 hopeful conversions; 93 have been added to

the temperance society, (total abstinence,) which now numbers nearly 400. The congregation is going forward actively with the work of building a meeting-house, and have given a call to a minister to settle among them.

The revival in Allen has been of a deeply interesting character. Eight family altars have been erected, and the morning and evening incense now arises from several others where it had ceased to burn. The spirit of inquiry is awakened on the subject of benevolence, and some of the best religious periodicals are sought and read with avidity. A large proportion of the converts are in the prime of life; among them may be found the rich and the poor, the formerly profane and the Sabbath breaker.

I shall be obliged, on account of my health, to seek a more southern climate, and am sorry to say the Committee have not yet found one to take my place. I confidently believe, that if a faithful man can be found, a rich spiritual harvest will be gathered during the coming winter.

A DONATION.

Extract of a Letter from a Missionary of the Society.

I hereby transmit you thirty dollars, being a donation of a pious lady of my congregation to the A. H. M. S. It was not given from an abundance, multitudes of Christians could better give their thousands. No, it required a sacrifice, and it was cheerfully made. Receive it, therefore, my brother, as a free-will offering from one, who, with many others in this section of Zion, highly prizes your excellent Society, and esteems it, under God, as an honored and efficient instrument of carrying the blessings of salvation to multitudes of our fellow countrymen who otherwise would perish for lack of vision. This church, with many others in this region, look up to the Parent Society as their fostering mother.

They cannot be unmindful of her kindness, nor will they try to throw off her claims. Go on, brother, in your labors of love and self-denial; be assured that you share in the sympathies of the churches nurtured by your care.

SICK-BED PENITENCE.

From a Missionary Report.

Perhaps it may not be amiss to mention the following facts, which have tended greatly to lessen my faith in a death-bed repentance.

Two individuals have been brought apparently near the grave. They expected to die. They were conversed with as to their preparation for death. And when they were supposed to be on the borders of the grave, they manifested a hope in God. They thought they were reconciled to his will, and if they died they hoped to go to heaven. Both expressed a firm resolve, if they were restored to health, to spend their lives in the service of God. Many believed them truly pious, and if they had died would have hoped they had gone to heaven. One has, I believe, fully recovered his health, the other is much better. But we have reason to fear their religion was but a dream. They have forgotten their resolutions, and give no evidence now of a change of heart.

From an application.

The aid we solicit is larger than we have been accustomed to receive, but it is the least sum we can ask in justice to our minister. His family have been afflicted, and thus his wants increased. The same is true of the people generally. Sickness, and the pecuniary embarrassments, which have reached us only within the last few months, have taken away much of our ability. Still, unless some new calamity, still more severe, befall us, we shall soon be able to go alone.

Miscellaneous.

IMPORTANT TESTIMONY.

EXTRACTS OF A LETTER FROM REV.
R. H. BISHOP, D. D., PRESIDENT OF
MIAMI UNIVERSITY, AT OXFORD, O.

The following testimony in favor of the endeavors of the A. H. M. S. to spread the Gospel in the West, is doubly valuable, from the high source from which it comes, and from the fact that, so far as we are aware, it is spontaneous and unsolicited.

I have been now upwards of thirty years in the West, and though I have not personally performed much missionary work, yet there is no one thing connected with the history of the western country, in which I have felt a deeper interest. And should I this hour be called to pass into eternity, I think I am prepared to say, before the Judge of the quick and the dead—that I know of no association or class of men to whom the people of the West are under more obligations, and to whom, in all probability, the unborn millions of the great valley will be more indebted, than to the officers and Missionaries of the American Home Missionary Society.

I am not disposed to say that every measure which has been proposed, or which has been adopted, is to be defended; or that every Missionary or agent that has been employed, has been of the right kind. Mistakes and mismanagements, and of course disappointments, must always form a considerable portion of the history of the arrangements of sinful and fallible man, endeavoring to rectify or to preserve from ruin a disordered, and depraved, and rebellious world.

But I am disposed to say, and I say it with as much deliberation and conviction of its truth, as ever I have said any thing in my life, that the real, and substantial, and lasting good, both for time and eternity—both to the present, and to innumerable succeeding generations, which has been done through the instru-

mentality of the society, is immense—it, in fact, exceeds all human calculation. I say also, and I say it calmly and deliberately, that the great and leading principles upon which the Society was established, and upon which it has thus far been conducted, are such as to command the approbation of every enlightened and impartial man; and these principles will recommend themselves whenever and wherever they shall have a fair and candid examination.

All connected with human society is in a continual state of change. Missionary and voluntary associations are peculiarly so. The Captain of Salvation, however, though he was once dead, is now alive, and lives forevermore; and has always the command, and is always well acquainted with the whole state of things. Let us look to him, and let us weekly and daily, and, if possible, hourly, put ourselves and our friends, and our associates, and our fellow-workmen, under his care and protection.

COLD MEETING HOUSES.

[From the Boston Recorder.]

Inasmuch as the stated public worship of God is one of the most important of duties and one of the most precious of privileges, every thing should be done to secure as large an attendance as possible. And one means of accomplishing this is, to have places of worship furnished with every needed comfort and convenience. In this respect the sanctuary should be made as attractive as possible. There should be nothing repulsive in the idea of a visit there. And, at this inclement season of the year especially, should all reasonable pains be taken in this respect.

We feel the full importance of the injunction, "Ask for the old paths, where is the good way, and walk therein;" but we do not think this

binds us to the customs of some of our ancestors in regard to the sanctuary. We remember where we worshipped in our youthful days. We trust there was *sacred fire* in the hearts of many that were accustomed to worship there. But fire to make shivering multitudes comfortable was never seen within those walls. It makes us feel chilly at this moment while thinking of the cold, frozen hours we have passed there. We remember well that during the latter part of each service, there was a regular scuffle with the cold on the part even of the most grave and worthy of the congregation. There was such a thumping of feet against one another to keep each warm, not on the part of us "small fry" alone, but even of the "old standards," that one would think he was in a treadmill instead of a sanctuary. We believe the men in those days loved the house of prayer—but then they loved to leave it too, and they did so, with as much eagerness as was becoming in good men.

Some houses of worship in some parts of the country are built, not only where several ways meet, which may be desirable, but where all the winds meet. We have seen not a few sanctuaries placed where the old mischief-maker would have advised, had he been consulted, on the ground that so uncomfortable a location would insure empty pews and naked walls.

It is marvellous how comfortable people will make their own dwellings, and how uncomfortable they suffer their places of worship to remain. See that rickety old stove. It is patched with iron hoops, or it would tumble flat as the walls of Jericho. Ask the 'Squire if he would have it in his parlor! And there are the broken windows—count them, and ask Capt. X. Y. Z. if he would suffer a tithe of them to remain in his own house twelve hours! And there is "a small jog" of green wood; it makes one shiver to think how one's mortality must ache, before that wood can be made combustible.

And then the fires are not made in season; and troops of the people are

gathered about the stoves till near or quite "sermon time." And for want of due care and judgment in relation to the matter, the stoves must be replenished during service; and it is done to the unutterable annoyance of the speaker, who must cease *pro tem.* altogether, or go on amid a most anti-musical conflict of shovels, tongs and iron doors.

More. Some places of public worship in the country are not provided with any places of shelter for horses and vehicles. On this peg is hung many a man's excuse for not attending public worship in unpleasant weather. He is merciful to his beast, and will not have him too rudely visited by snow or rain. Hence you need only to walk into one of those sanctuaries on an unpleasant day, and there need not be any thing alarming in the weather either, to behold a most sorrowful vacuity, and a sorrowful pastor mourning over it. You would think yourself in the sad solitude of a forsaken heathen temple. We think that the spirited and enterprising, especially the friends of Zion, in such parishes, should spare no pains and not be frugal of expense, to do away such a pretence for the neglect of public worship.

We have seen some valuable remarks on the general topic now before us, in the Vermont Chronicle, from the Secretary of the Domestic Missionary Society. We commend the following extract to all whom it may concern.

"In Dec. of 1837, I spent the Sabbath with the pastor of one of our feeble churches. The hour of public worship arrived, and I prepared to go to the meeting-house. The pastor looked toward the house and said, "We will wait awhile, for I fear the *fire is not made yet.*" It was a cold day, and this remark rendered it to my feelings still colder. We waited ten or fifteen minutes, and my brother said, "I see a smoke, and I think we will go." As we approached the house, I saw a brother take out of his sleigh, in which he had just brought his family, a large arm full of wood, and carry it into the house. When we entered the house, the fire

in the stoves had just been kindled, and the cold air had not yet been at all affected by the heat. Very many in the immediate neighborhood, habitually absented themselves from the sanctuary. And I could not but think how the members of the church would appear inviting the irreligious neighbors to go with them to the house of God, which, through their negligence, was so uncomfortably cold, at least during the morning service."

By way of contrast with some houses of worship, look at our theatres, gambling-houses, and the like. Every kind of convenience and comfort are provided. Every thing repulsive is guarded against. Satan knows how to manage this thing. Deliver over to him one of our uncomfortable sanctuaries to be prepared by him for some of his own purposes. He would mend every broken window in a trice. The fallen plastering—the departed clapboard—the defunct shingle—all these things would be forthwith supplied. He would pitch the green wood into the street, or the sea even, and supply its place with the best originators of caloric his means would allow. He would not have a smoky house, nor a cold house, nor put the house where nothing but a windmill ought ever to stand. He understands the science of adaptation. All our cities contain specimens of his capacity to banish every idea of repulsiveness from his sanctuaries, and to adapt means most skilfully to ends. We wish the children of light were wiser in these matters. *Fas est ab hoste doceri.* "Let the enemy teach us. It will not be the first time his weapons have been turned against himself."

†

HOME MISSIONARY RESULTS.

Some persons feel less interested in Home Missions than they might, were their planting and progress attended with circumstances more visibly impressive. Such should remember, that the most beneficial operations of nature are those which occur so

gradually as scarcely to apprise us of their progress. It is not by a sudden burst of light and warmth that night is changed into day, or the bleak wind of winter succeeded by the genial air of summer. The earthquake and the storm, whose dread ministry is to desolate and overwhelm, are sudden in their coming, and vividly impressive on the mind. But those changes whose office is to bless the earth—the gradual lapse of the seasons, the dew of evening, the secret chemistry of nature which elaborates the annual verdure of the world—although operations grand and beneficent, are yet produced by slow degrees, and unperceived, except in the results.

It is thus in the moral world. There are tornadoes and earthquakes of human passion, which suddenly prostrate and destroy the institutions of society. But the agency which builds up and beautifies the wastes of our nature, is unobtrusive, and generally unnoted. The kingdom of God, when really coming—and coming most rapidly—"cometh not with observation," nor is attended with such impressive tokens, as to cause men to cry out, "lo here!" or "lo there!"

Hence, in presenting Home Missionary results, it is not to be expected that we can startle and astonish the mind by an array of brilliant or surprising facts. Ours is pre-eminently a work for faithful perseverance, rather than splendid achievement. It is the patient industry of husbandmen, rather than the campaign of warriors. Of course, when our results are richest, there is little to gratify the thirst for novelty; although the heart of considerate piety has occasion to rejoice in the progress of the work which regulates the very principles of society, consolidates all good institutions, and prepares men for the awards of the eternal state.

ARE HOME MISSIONS STILL NEEDED?

They are—nay, there is an *increasing demand* for Home Missionary labor, especially in the new states. The sons of the Pilgrims seem to have risen up, as it were, in a mass, and to be pressing onward to the West. With their characteristic enterprise they are making haste to be rich. The chase and strife of worldly ambition and worldly gain

absorb their energies, and imbue their spirit. Soon the teachings of piety, and the restraints of conscience will cease to influence them, and the next generation will be a generation without a Sabbath, without a sanctuary, and almost without a God, unless the efforts which are now making are successful in keeping up the preaching of the Gospel in the rapidly populating groves and prairies of the Mississippi Valley. The slothful Christian, to whom labor is pain, and sacrifices are sorrows, may persuade himself that there is no danger—that this country will be evangelized without effort, and much giving of treasure; and pleading at the throne of grace—that its conquest to the church is a matter of course. But what pledge have we of this triumph, except in the promise which God has made to the *labors of his church*? How know we that this land may not be left to follow the example of those nations of the Old World, where God has been practically shut out from his own creation, and whom he has left to judicial blindness and mutual destruction? How know we that *this* is the generation, and *we* the people, and this the land, in which the victory is to be turned against the armies of the aliens? *We do not know it*—we have no pledge that America will not be added to the list of those countries whom offended heaven surrenders to their own devices—except so far as we see in the spirit, and zeal, and purity of American Christians, those characteristics that bring them within the sweep of the *divine promise*. Our prospect, therefore, that God will give us the victory, is measured by our own fidelity and firmness in carrying on the conflict. This Society, then, must sustain its present Missions; it must elevate the standard of missionary effort and missionary success; it must keep up its high scale of missionary qualifications; it must offer its blessings at every door of every hamlet, until its messengers of salvation “shall have gone over all the cities of Israel.”

AN INQUIRY ANSWERED?

Have recent events affected the attachment of the friends of religion to the A. H. M. S.

In reply to this inquiry we might refer to

the testimony of individuals, such as the letter of Dr. Bishop, on a previous page. It is our privilege to speak of the unabated attachment of the friends of this institution. The distractions which have torn and soiled the virgin vestments of Zion, and almost broken her heart, have made far less change than was feared, in the regard for this branch of benevolent effort, on the part of the great mass of the active Christians of our land. Some, it is true, from their own honest preferences of other modes of well-doing, and some from the force of association, choose to act apart from us. We find no fault with them for this; but cheerfully concede to them, what, in the name of our Master, we claim for ourselves, the privilege of doing good as God and conscience shall dictate. But few, however, who ever gave this Society their countenance and efficient patronage, have diverted either; while new friends have arisen in all directions, and have come forward with their spontaneous offerings. Thus is left on the minds of the Executive Committee, the deep conviction, that this blessed enterprise has an advocacy stronger than that of man, an advocacy that turneth the hearts of men as the rivers of water are turned—an influence which sweetly comes upon the spirit of Christians, when, on their bended knees they pray “thy kingdom come,” and ask, “Lord, what wilt thou have us to do?” It is to this *divine patronage* that we ascribe the influence of our friends, and the efficient aid that we have received in the dark and gloomy day. And it is to the same Almighty grace and guidance that we look for that hope which experience inspires, to carry on this work, until truth shall triumph over error, till the Sabbath and its kindred blessings are enshrined in the conscience and love of the people, and this land, now the *battle ground*, shall become the *vast magazine of those holy* and potent influences which shall subdue the whole world to Christ.

CATHOLIC INFLUENCE.

In a community in Illinois, the following is reported as the state of social influences. The number of voters in the settlement is about 1900. Of these, 7 or 800 are Catho-

lies, who generally act together on all questions of public interest. Of course, where the rest of the community are divided, these hold the balance of power. This was so well understood during a late political contest, that both parties made interest with the Catholics, in hopes of securing their votes at the polls. To this end, intoxicating drink was freely employed, and the holy Sabbath desecrated to electioneering visits from house to house.

From this fact it will be seen, that it is not necessary for any class of the community to be the most numerous in order to exercise a controlling influence. The Catholic boast—"we have got the West"—seems, in this instance at least, to be realized. This case will also bring to the mind of an attentive observer other instances, where the presence and influence of a Catholic population is hostile to the Sabbath and the sobriety and peace of the community.

THE REFLUENT WAVE.

It has often been used as an argument in favor of missionary efforts among the population of the new states, that soon the balance of political power will be in their hands, and their influence for good or ill, will roll its waves back upon the eastern states. This proposition may be illustrated by reference to facts in our political history. There have been questions in which the older states have been divided, the North against the South, and the decision has been given, in our national legislature, by the votes of the West. And this will continue to be the case so long as any causes of political division exist. What, then, shall be the character of this western influence that is to affect the interests of the whole nation? It will be just what the *people* of the West make it; and *they* will be what the influences sent out from the East make them. If the West is filled with the Gospel; if every town and neighborhood is pervaded by the doctrine which came down from heaven, and whose effect is to strengthen the authority of law, to teach men industry, temperance and justice, and to lead quiet and peaceable lives in godliness and honesty, then every town and neighborhood will send forth a wholesome political influence, and western representa-

tives will be, by choice, or by the constraint of a virtuous public sentiment, the advocates of righteousness; and the *refluent wave* of influence that shall come back upon the older states will be one of blessing. But reverse these conditions, and the consequences will be disastrous to all that is dear to patriots, and to Christians, in the institutions of society.

A THOUGHT FOR BUSINESS MEN.

In all our large towns, especially in the vicinity of the Atlantic, there are many business men who carry on various descriptions of trade with the interior. Such is the prevalence of the credit system in this country, that frequently the city dealer has a large amount of his fortune in the hands of country customers, and his gains correspond with the degree of integrity with which returns are made to him. It is true, that the laws of the country afford him some protection against the frauds which might be practised upon him by those to whom he has intrusted his goods. But such protection is altogether inadequate. Daily experience shows, that where his customers are scattered at a distance of many hundreds of miles, and over a number of states, it is difficult for the wholesale merchant to keep his eye upon every one, and, even with all the aid the laws afford, to guard himself from imposition. Indeed, when a man sets out to defraud his creditor, it is not difficult for him to devise expedients to accomplish his object. Losses in this way form no small item on the books of dealers in our large towns.

And what prevents this amount from being much larger? Why can any confidence be placed in the integrity of the purchaser? It is only because there is something more powerful than human law—something that operates unseen, constraining him to a course of integrity. It is his sense of right, implanted by the Creator, and informed and quickened by the moral influence of Christianity. Whether he be himself a Christian or not, he breathes in christian air, and feels, in a greater or less degree, the silent, but resistless influence of its sin-forbidding spirit. Were it not for this, frauds would be multiplied a thousand fold.

The restraints of law would be cobwebs to the strength of avarice. The very wealth, then, which adorns our cities, and gives the means of influence to its possessors, they owe, in some measure, to the operation of christian principles diffused through the community by christian teachers.

These things, while they are true respecting every part of the land, are particularly true in relation to the new states. There, worldly enterprise is rushing with prodigious haste. It grasps the machinery of business with convulsive strength. Men buy and sell on a scale of boldness that surprises the cautious in older settlements. "Let us be quickly rich," is at once the desire and the determination. So intense is the purpose to reach the end, that any means, whatever they may be, which seem to promise success, are acceptable. How necessary, then, for the sake of persons so situated, and for the sake of all who have dealings with them, that conscience should be beforehand with temptation—that the control of principle should check the suggestions of avarice!

And to what cause is it owing that this salutary sway of christian truth is felt all over the land? Mainly to the operation of *Home Missions*, conducted by different denominations of Christians. It is a fact that should not be lost sight of, that by far the larger part of the churches planted in this land, have owed their origin to efforts properly missionary—to the labors of men sent forth for the purpose of spreading the truth, and aided by means furnished from without the fields of their labor. And if, hereafter, integrity in the transaction of business is to characterize the dealers of the new states, it will be because they feel the moral power of the Gospel. And this must be propagated and sustained among them through the aid of Home Missions.

Business men, therefore, owe it to their own interests to aid this enterprise.

GOD'S CARE FOR THE DESTITUTE.

DEUT. XV. 7, 8, 10, 11.

If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart nor shut thy hand from thy poor brother.

But thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

Thou shalt surely give him, and thy heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thy hand unto.

For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thy hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

SEVEN REASONS

FOR AIDING THE A. H. M. SOCIETY.

We should contribute to the cause of Home Missions—

1. Because large portions of our countrymen, living in the new states, and some districts of the older states, are so scattered, or so poor, that they cannot, without help from us, have the preaching of the Gospel. We must select suitable ministers, send them to look up and feed these scattered sheep of the flock; and help to sustain them for a few years, until the people become able to assume the expense.

2. This is the way the Gospel has been principally propagated in our land. The greater part of the churches that have grown up in Maine, New-Hampshire, Vermont, New-York, Pennsylvania, Ohio, Indiana, Michigan, Illinois, &c., &c., have been planted and nourished in this way.

3. If we do not furnish preachers of the truth to the new settlements, the ENEMY OF SOULS will send them preachers of Infidelity, Romanism, and other dangerous errors. Already almost every spot of promise in the West is more or less pre-occupied by influences of this kind, which ruin souls, and render the establishment of the Gospel more and more difficult every year. Hence—

4. What is done in this cause must be done quickly. With respect to many individuals, many families, many towns, it is "NOW OR NEVER."

5. We must support Home Missions, because the Missionaries are the principal instruments in carrying forward every good cause in the feeble and newly settled communities. In their respective spheres, they are the founders of schools, the distributors

of bibles and tracts, the advocates of missions, temperance, &c., all of which must languish without their agency.

6. This country is the source from which the laborers and the means for the conversion of the heathen world, are to be principally derived. Here, funds are to be raised, and preachers, printers, and teachers enlisted. The prevalence and power of Christianity must therefore be raised high and kept high at home, in order to furnish the means of salvation to the foreign field.

7. The present is a season of peculiar embarrassment among the missionary churches; and this embarrassment is greatly aggravated by the sickness which has extensively prevailed during the season past.

"Whatsoever ye would that men should do unto you, do ye even so to them."

For these and similar reasons, we should give to the Home Missionary cause, *promptly, liberally, and steadily.*

From facts which have recently been communicated to the Society, it is thought expedient to call the attention of its agents, as well as of applicant congregations, to the following

RULE OF THE EXECUTIVE COMMITTEE.

"Each congregation applying for a renewal of missionary aid, shall be required to furnish, in addition to other testimonials, the certificate of the Missionary that they have fulfilled their previous pledges for his support."

Appointments by the Executive Committee of the A. H. M. S., from November 15th to December 15th, 1838.

Re-appointed.

Rev. S. Haynes, Perry Village, N. Y.
Rev. Samuel W. Leonard, New-Hudson, N. Y.
Rev. B. Woodbury, Plain, O.
Rev. Asa Johnson, Peru, Ind.
Rev. Albert Judson, Presb. Church, Southwark, Philadelphia.
Rev. William Ramsay, Cedar-street Church, Philadelphia.
Rev. Jenkin Jenkins, Clifford, Pa.
Rev. John D. Wilson, Crooked Creek and Little River, Ten.
Rev. George Hornell, White Lake, Mich.
Rev. John Beach, Flint, Mich.
Rev. G. Crawford, Milwaukie, Wis. Ter.

Not in commission last year.

Rev. C. W. Gilman, Frankliuville, N. Y.

Rev. Lewis Hamilton, Branchport, N. Y.
Rev. A. G. Hall, South Penfield, N. Y.
Rev. D. B. Woods, in destitute congregations in Livingston and Steuben counties, N. Y.
Rev. Josiah Porter, Waynesville, Ill.
Rev. J. M. Covington, Farmington, Mo.
Rev. John McKnight, Hamiltonville and Marple, Pennsylvania.
Rev. A. R. Raymond, Conklin, N. Y., and Liberty, Pennsylvania.
Rev. E. Conger, Plymouth, O.
Rev. Joseph Crawford, Berlin, O.
Rev. J. M. Ellis, Grass Lake and Leoni, Mich.
Rev. Luther Shaw, Bristol, Mich.
Rev. A. Worthington, Southfield, Mich.
Rev. E. Hoyt, Salem, Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 15th to December 15th, 1838.

VERMONT—

| | |
|--|-------|
| An unknown friend, | 20 00 |
| Poultney, by Rev. S. Cochran, two Fem. Members of his former charge, | 20 00 |

MASSACHUSETTS—

| | |
|--|--------|
| Miss. Society, by B. Perkins, Assistant Treasurer, | 390 00 |
|--|--------|

| | |
|---|--------|
| Legacy of Miss Hannah Frothingham, | 200 00 |
| Charlestown, First Cong. Ch., to const. Rev. Warren Fay a L. D. | 100 00 |
| Plymouth, Third Cong. Soc., to const. Josiah Robbins a L. M. | 30 00 |

| | | |
|--|--------|------------|
| Randolph, N. Boardman, to const. Rev. E. Boardman a | | |
| L. M. | 30 00— | 750 00 |
| Amherst College, D. M. S., by J. W. Ray, | | 8 00 |
| East Hampton, Ladies' Soc. of Industry, by S. Williston, | | 29 00 |
| Gardner, Evangelical Society, by Rev. S. Lincoln, | | 17 00 |
| Hampshire, Miss. Society, by E. Wil- liams, | | 200 00 |
| Newburyport, Ladies' Soc., by Rev. S. Kittredge, | | 100 00 |
| CONNECTICUT— | | |
| Berlin, coll. in Rev. Mr. Whittlesey's So., of which \$60 is to const. J. Booth, Jun., and B. G. Savage, Life Members, \$97; Ladies' Sew. Soc., 30, | | 127 00 |
| New-Haven, Mrs. Harriet Hart, by W. Stebbins, | | 5 00 |
| New-London, First and Second Cong. Churches, by W. P. Cleaveland, | | 250 00 |
| Newtown, Ladies' Sew. Soc. | | 2 00 |
| Sharon, Hannah Goodwin, by D. Gould, | | 2 00 |
| NEW-YORK— | | |
| Brooklyn, Mrs. Sophia N. Lewis, by Z. Lewis, Esq. | | 10 00 |
| Fishkill, Legacy of Miss Mary Platt, by J. and D. W. Platt, Executors, | | 200 00 |
| Goshen, J. S. Crane, | | 5 00 |
| Greenport, L. I., Mon. Con. Coll., per Rev. D. Beers, | | 7 50 |
| Harpersfield, Presb. Cong., by S. A. Givens, | | 55 00 |
| Matteawan, Fem. Miss. Soc., 15; Mon. Con. Coll., 10, | | 25 00 |
| New-York City, viz: | | |
| Bleecker-st. Church, Mon. Con. Coll., | | 7 72 |
| Duane-st. Church, J. A. Stevens, 16; John Wurts, 20; M. Smith, 5; Ano- nymous, 50; Cash, 25; R. Buloid, 25, | | 135 00 |
| Mercer-st. Church, Mon. Con. Coll., | | 40 45 |
| Fourth Free Church, Young Men's Mis- sionary Society, per H. A. Benton, Treasurer, | | 100 00 |
| Second Avenue Church, subscription in part, | | 46 95 |
| South Dutch Church, J. D. Keese, | | 30 00 |
| Orient, L. I., Cong., by J. Terry, | | 15 00 |
| Parish, John Becker, | | 10 00 |
| Plattsburgh, Dr. R. S. Satterlee, | | 20 00 |
| Rome, J. B. Jervis, to const. Miss A. E. Jervis a L. M. | | 30 00 |
| Scotchtown, Dorothy Corwin, | | 2 00 |
| Shelter Island, Mrs. Mary L'Homme- dieu, by Rev. J. Huntting, | | 20 00 |
| Somers, Fem. H. M. S., by Miss Ann M. Turk, Treasurer, | | 7 00 |
| ALABAMA— | | |
| Huntsville, Presb. Benev. Soc. | | 50 00 |
| Mardisville, Mon. Con. Coll., 10; Fem. Benevolent Society, 20, by Rev. R. Holman, | | 30 00 |
| INDIANA— | | |
| Bedford Ch., 30; Dr. Carpenter, 6, by Rev. S. Kittredge, | | 36 00 |
| HOME MISSIONARY, | | 20 24 |
| | | \$2,432 76 |
| K. TAYLOR, Treasurer. | | |

*Receipts of the Philadelphia Agency from Novem-
ber 15th to December 15th, 1838. Rev. G. N.
Judd, Secretary.*

| | |
|--|--------|
| First Wantage, First Presb. Ch., by G. Pierson, | 23 00 |
| Newark, First Presb. Church, John Taylor, | 100 00 |
| South Orange, Mon. Con. Coll. | 6 00 |

\$129 00

*Receipts of the Western Agency at Geneva, N. Y.
from Oct. 13th to December 20th, 1838. Rev. J.
A. Murray, Secretary.*

| | |
|---|-----------|
| Buffalo, H. R. Seymour, Esq., | 100 00 |
| Chapinsville, | 1 14 |
| Elmira, Miss Ann Decker, 20; a friend of Home Missions, 20; Others, 23 04, | 63 04 |
| Friendship, | 40 00 |
| Geneva, Hon. Judge Sutherland, 100; C. A. Cook to make his son Henry Cook, his sister Miss Catherine Cook, and Mrs. P. C. Hay, Life Members, 100; D. L. Lum, L. M., 30; E. Dwight, 10; F. W. Crittenden, 10; Others in part, 74 50, | 324 50 |
| Greenwood, | 5 00 |
| Ithaca, T. S. Williams, Esq., to make his father Josiah Williams, and his mother Charity Williams, of Upper Middletown, Ct. and his sister Mrs. Sally Sage, of Ithaca, Life Members, 100; Others in part, 38, | 138 00 |
| Napoli, Rev. Wm. Waith, 6 71; Others, 9 65. | 16 36 |
| Newark, T. Partridge, Esq., 10; Ladies' Missionary Society, by Miss Partridge, 10; Others, 25 09, | 45 09 |
| Olean, by Rev. Mr. Willoughby, | 27 00 |
| Owego, | 50 25 |
| Palmyra, | 99 10 |
| Pen Yan, | 9 00 |
| Perry Centre, | 15 50 |
| Randolph, | 8 64 |
| Ripley, by Rev. Mr. Stillman, | 12 60 |
| Rochester, Bethel Ch., by a Young Lady, | 2 00 |
| Rose, by E. Flint, | 8 00 |
| Royalton, | 13 00 |
| Southport, | 11 25 |
| Vienna, Carso Crane, L. D., 100; Ladies' Society in part, by Mrs. D. McNeil, 15 76, | 115 76 |
| Warsaw, Ladies' Missionary Society, 10; Others, 32, | 42 00 |
| | \$1147 23 |

*Receipts of the Central Agency at Utica, N. Y.
from Oct. 20th to December 18th, 1838. Rev. A.
Crane, Secretary.*

| | |
|---|--------|
| Cassville, | 7 00 |
| Cherry Valley, | 13 63 |
| Clinton, Mrs. F. Taylor, | 100 00 |
| Cooperstown, by D. Willard, | 40 60 |
| Fulton, by Mr. Pond, | 16 66 |
| Middlefield Center, Ladies' Missionary Society, by Miss M. A. Ingalls, | 25 00 |
| Oriskany Falls, Female Home Missionary Society, | 25 00 |
| Oswego, First Presb. Soc. Coll. 26 33; Ladies' Indus. Society, in part to const. Rev. R. W. Condit a L. D., 35, | 61 33 |
| Second Presb. Society, by Rev. R. W. Gridley, | 27 58 |
| Rome, First Ch., Coll. 23 44; Betsey Bloomfield, 1; J. W. Bloomfield 60, | 84 44 |
| Second Ch., Coll., in part, of which 30 is to const. Rev. Billius Pond, of Springfield, Ill., a L. M., | 40 00 |
| Springfield, | 10 31 |
| Utica, Wm. Bacon, | 10 00 |
| Wampsville, by Rev. N. H. Cooper, | 25 00 |
| Westford, by Rev. A. E. Campbell, | 14 00 |
| Whitesboro, Presb. Soc., | 11 58 |
| Winfield, bal. | 6 53 |

\$518 66

THE AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

THE THREE ELDERS.

[Furnished by a Pastor.]

I have been acquainted with three aged professors of religion in New-England, who exemplify the influence of different principles and habits. They were not all deacons; but they were aged men when I knew them, and therefore I call them the three elders. I begin with the oldest.

Elder A. was a member of a Congregational church, but resided in a neighboring town, about six miles distant from the house of worship. Here there were no regular religious ordinances. Brethren of different denominations met together on the Lord's day, and prayed, exhorted and sung God's praise. In these exercises elder A. took an active part. These meetings were pleasant and profitable. They cherished the devotional spirit of Christians, and kept up some regard for the Sabbath and for religion. But this evil grew out of them, that they produced indifference about the labors of a minister of the Gospel. Elder A. himself seemed not to wish for the services of a Congregational minister, as they did not accord with these union meetings of the brethren. But he was firm in his principles, religious in his conversation, and exemplary in his conduct. His natural understanding was very sound. He was helped by a pious companion whose principles were, if possible, more fixed than his own; and in her case the invaluable influence of the Assembly's catechism was apparent. Their house was a house of prayer. But as their numerous children grew up where public worship was not supported; they

did not learn to support it themselves in the denomination which they joined, nor has any minister of any denomination been sustained in that neighborhood. Elder A.'s doing nothing to support the ministry of the word seemed to have an evil influence upon his family. His children inherited the very sound mind and superior intellect of their parents, with their firm bodily constitution; but, though having natural qualifications to be leading members of society, from want of education and of right views and habits as to the support of public institutions, they have been almost lost to the world. Religion in their vicinity is prostrate; there is no regular instructive preaching; the general state of society is low; and to one familiar with a flourishing town, it would be depressing to the spirits to pass amidst the desolations that here exist.

Elder B. was a different man from elder A. He was a man of ardent feelings; and these feelings he indulged; and at times he was, therefore, overcome by them in prayer and under preaching. He was peculiarly industrious, and was a thriving man. His life was consistent with his profession, and he was a respected citizen. He was a liberal supporter of public worship, and a main pillar in the sanctuary. He not only assisted in building a house of worship for his own church, but he aided other churches also in the town. He spoke and prayed in religious meetings, but he also wished for a minister; and he was willing to contribute liberally to support one. In his town there is a commodious house of worship and a respectable congre-

gation, and the people have been peculiarly energetic in supplying themselves with preaching. How much this state of things is owing to the influence of elder B. cannot be precisely determined, but we see here appropriate causes and consequences. Elder A. assisted in keeping up a meeting for exhortation and prayer; and did not labor and give his property to build a house for God, and to support a preacher of his word; and no preacher of any denomination has been sustained in the neighborhood. Elder B.'s religion led him to exert himself to erect the first house of worship reared in the town, and to settle and support the first minister; and his church is now blessed with a commodious house of prayer, and a faithful preacher of Christ crucified. But elder B.'s indulgence of his feelings had an unhappy influence upon his children; for, instead of being sound, rational, enlightened Christians, they are undisciplined, wild in their opinions, and troublesome, rather than useful members of churches. The want of enlightened piety in elder B.'s companion may however account in a great degree for this state of things in his family.

Elder C. was a man of feeling, and yet a man of principle, upright, diligent and prosperous. His religious course was steady. In religion and in wordly things his companion was indeed a help-meet to him. When from discouragement he was tempted to waver in his religious views, she helped to keep him steadfast. They prized the ordinances of the Gospel, and welcomed to their house the minister of Christ. They paid particular attention to the education of their children; and kept them under strict subordination. This subjection to the authority of parents, so far from degrading, has elevated them; for it has taught them to claim from their children, the same deference which they were accustomed to pay to their parents. The children (about twelve) are all members of the church of Christ of the same denomination with their parents, and so also are all the companions of the children who are married. They are pillars in the

churches where they reside. One of the sons is a worthy preacher of the Gospel; and another is preparing for the ministry with promising talents and zeal; and several of the daughters are the wives of ministers. The free entertainment of the servants of God in the house had doubtless a happy influence on the piety, the intelligence and the general deportment of the family. Their liberality in supporting the worship of God, and in aiding benevolent objects, has been well rewarded with blessings both temporal and spiritual.

The three elders were among the first settlers of the three towns in which they resided. Being able farmers, and all having large families, they had a favorable opportunity to give a character to society in their towns. The state of things in each family and each town corresponds with the character of the parents. The vast influence of the principles and habits of parents upon their children and upon society is here to be seen; and the influence of the mothers is as prominent as that of the fathers. Mothers are "cornerstones" of the ecclesiastical and social edifice. If they are intelligent, educated, and well instructed in the principles of the Bible, their children too will be well educated and evangelical. Could we trace all the influences which make some men great, we should find that much honor belonged to the virtuous wife. "Her husband is known in the gates, when he sitteth among the elders of the land."

THE RELIGIOUS FAMILY.

[Furnished by a Pastor.]

The good man rests where grew the tall pines of his farm. Their majesty and solitude he loved. His companion sleeps by his side. Long did they walk with God. Their house was a house of prayer; and when the guide of her youth was taken away, and the voice that once led the family in prayer was silent in death, she gathered the household before the mercy seat and led their

devotions. To many dying men in a new country had he preached the words of eternal life; and many years after his death did the saints remember his earnest addresses. But at length he rested from his labors; and his children are now among the aged. They come with gray hairs to the house of God. It is there that I met them with their children, and with some of their children's children too. They have learned from a father's and mother's example and instruction to sanctify the Sabbath at home, to frequent God's house, and to support the ordinances of the Gospel. They have learned to love and honor the servants of God. They are valuable members of society, the advocates of good morals, and liberal supporters of useful plans. Not only are all the surviving children of this servant of God professors of religion, but also nearly all his children's children too. The gracious influence from heaven flows down yet farther in his family, and some of his children's grand-children have in their early youth given themselves to God, and others bid fair to follow their believing ancestors into the church of Christ. O what a blessing to the world were this Zechariah and Elizabeth! What a blessing to her family, to the church, and the community was her maintenance of the devotions of the household, when he, who prayed with them, has ceased to pray on earth, and had entered upon the angelical work of praise in heaven! One of the family is a preacher of the Gospel; and several churches depend, under God, very much on some members of the family for the support of their evangelical institutions. Here the covenant faithfulness of God is to be seen as in many other cases. Regular family worship and a conscientious support of the public ordinances of the Gospel have, above all other things, proved the means of sustaining the prosperity, respectability and happiness of families for successive generations. I have read the histories of great empires, the Assyrian, the Babylonian, and the Persian, the Macedonian and the Roman, and of

the kingdoms of France and of England; I have read of Alexander, Julius Cæsar, Charlemagne, Charles Fifth, and Napoleon; but the memoirs of private families, of families of believers especially, are more valuable than the histories of such splendid monarchies and of such illustrious men. Such memoirs do we find in the Bible,—the history of individuals and their families,—private and not general histories, the histories of Abraham, Jacob, Joseph, Moses, Aaron, Samuel, David, Elijah, John the Baptist, Peter, Paul and others. We need not go to Gibbon, Robertson, or Hume—to Livy, Thucydides or Herodotus for valuable history; for every observing man of three score years can give as useful lessons from the families of those, whose names are recorded in the country church-yard, as these writers present us on their brilliant pages.

[For the Pastor's Journal.]

THE IMPORTANCE OF PERSEVERANCE.

"On what a slender thread hang everlasting things."

It has repeatedly occurred to my mind, that many of the scenes that occur in our world in the operations of truth, and of the Spirit of God, will be reviewed when we reach the future world with unutterable interest.

A few winters since I was urged to go to the assistance of a ministerial brother who had commenced a protracted meeting. The Lord was pleased to bless our efforts, and not a small number of precious youth were made, it is believed, the subjects of regenerating grace. I continued among that people for ten or eleven days, preaching steadily twice in each day, in the afternoon and evening. The pastor had a meeting every day, commencing at 10 o'clock, A. M., with the church, for prayer; and also a meeting for religious conversation at the close of the afternoon exercise. I attended none of these meetings till near the end of the time

that I labored among that people. As I came out of the pulpit one afternoon, the pastor observed to me, "Come, step into my inquiry meeting a moment." I passed directly after him into the room in which the meeting was held; it was a small room that had been finished for that purpose over the lobby of the house. While sitting a few moments, waiting for the inquirers to come in, we heard the noise of earnest entreaty, accompanied apparently with some scuffling, and for the moment we listened with surprise. The pastor stepped to the door and threw it open, when it appeared that a member of the church, who was uncommonly active, had prevailed upon two young men to consent to come into the meeting of inquiry, and they had come as far as the door, and then appeared unwilling to enter the room, and were endeavoring to return down the stairs. The anxiety of the man who had persuaded them to come, was too great to suffer them to return. When the door was thrown open he had his hands literally hold of each of them, endeavoring to prevent their return. As the door was thrown open both of them stepped in, at the kind invitation of the pastor, and took their seats. I seated myself by the side of one of them and commenced conversation. He told me frankly that he was not aware that his mind was more impressed with a sense of his danger or of his guilt than it had been for months. Still, I felt an indescribable anxiety for him. He was a young man in blooming health, and appeared modest and respectful, and to see a young man so insensible of his condition deeply affected my mind. I stated to him the sentence of the law that rested upon him, and when he appeared, after repeated explanations, to understand it, and to admit it to be just, I explained what it was to accept of Jesus Christ. He began to exhibit indications of feeling. Large drops of sweat came out and ran down his face. I repeated a description of the process by which he might give himself into the hands of his Saviour. I inquired if he was

willing to do it. He hesitated—said he would try. I went over with the process again and again. I pressed him to do it, and he replied, "I will." I prayed with him, and his case was also made the subject of special supplication in the prayer-meeting, in the room below.

I saw nothing more, and heard nothing more of this young man while I stayed in the place. Some two or three months after this I had occasion to pass through the village, and on seeing the pastor, some of my first inquiries were whether he had heard any thing farther from this young man. He replied that he had. Some eight or ten days after I left him, he had a call to go out some six or seven miles to attend a funeral. He preached a sermon, as was usual in such back settlements, and when the lid of the coffin was removed, he stepped forward to look at the corpse, when to his surprise he saw the body of this young man. He inquired concerning the state of his mind, and learned from his mother, (who was a widow,) and from the neighbors, that he gave very gratifying evidence of having given himself unreservedly to the Saviour, and died in the enjoyment of his presence.

Now let us look a moment at the number of interesting coincidences in this case. The afternoon that I have mentioned was the *only* time that he attended. He was taken sick in a day or two after he returned home. It was the *only meeting* of inquiry that I attended while I was at that place, and in the providence of God he was found by the only man probably that had the anxiety to hold him, even by physical force, to prevent his return. When I think of this instance I cannot evade the reflection, how many might be rescued from death if all the members of our churches had the deep anxiety and the perseverance of that man, by whom this young man was found and brought to the door. How interesting it will be in the future world to review such cases in which souls have been plucked as "brands from the burning."

O. P.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? *Rom. x. 15.*

Vol. XI.

FEBRUARY, 1839.

No. 10.

Who is on the Lord's side?

IN a youthful nation like our own, there are constant tendencies to an unsettled and agitated state of things. Scarcely has the violence of one extreme been checked by the authority of religion and common sense, ere the fickle disposition of the times is seen rushing to the opposite. The public mind by being accustomed to excitement, comes to demand it as its daily aliment; and, unfortunately for the interests of truth and piety, occasions for excitement perpetually arise. As the result of this state of things, individual minds not only suffer an exhaustion of their capacity of being affected by old and homely truths, but they are also so continually engrossed by the current controversy or interest of the day, as to have no room in the head, or feeling in the heart, for the admonitions of the "still, small voice" of spiritual religion.

The present moment affords ample illustration of these remarks. The political, the commercial, and the religious community, is each the subject of intense excitement at the present time. We behold the people of this great nation divided in their views of public policy, and filled with deep solicitude for the result of particular measures. Elections, the national domain and treasury, are themes of engrossing interest.

In the commercial world, men are beginning to wake from the state of amazement and paralysis into which they were thrown a few months since; and every movement shows that the spirit of worldly enterprise, instead of having lost energy by repose, has

been gathering force for more daring and extended operations. They who lately were ready to acknowledge that wealth is an unsubstantial bubble, and seemed to retire from the pursuit, are now seen traversing the marts of business with rapid step, or bending with fixed eye and contracted brow over the calculations of gain. The ear is deaf to the expostulations of religion, and the hand closed to the calls of charity.

In the religious world, also, how much excitement there is *about* religion, and how little *in* religion! In a large and influential denomination, not only its highest ecclesiastical body, but most of its subordinate assemblies, and even its churches are rent in twain, and innumerable causes of dissension and protracted controversy sown thick over the length and breadth of the land. Co-extensive with these occasions of excitement, and in many cases combined with them, are the conflicting views and measures respecting slavery. And most of these controversies are the more active, and promise to be protracted, because those who carry them on are opposed to each other on conscientious grounds; and thus the violence of unholy tempers is often mistaken for the impulse of christian zeal.

It is not strange that in such a state of things vital godliness should decline. Almost every man comes within the pestilential sweep of this sirocco of human passion. As a politician, a man of business, a church partizan, an advocate or opponent of particular modes of reform, he is almost certain to

be drawn into the whirlpool of agitation. Hence they whose station and influence make them the arbiters of the popular feeling and action, and who therefore should be foremost in promoting peace and good works, are too often absorbed in other interests, and their efficiency abstracted from the cause of godliness. Doubtless *the ENEMY loves to have it so*. What state of things could be more pleasing to the adversary of all good, than such a breaking up of the interests and separation of the efforts of good men, as he now beholds in this land?

But there is a remedy for these evils. It is to be sought in the revival of spiritual religion. "When the enemy cometh in like a flood, the Spirit of the Lord shall lift up a standard against him." And are there not some who will seek, at whatever sacrifice, for this divine aid? "WHO IS ON THE LORD'S SIDE?" Who can merge his personal regard for minor interests, in the greater subject of the glory of God and the salvation of our country? Who is willing to know nothing, but to press the claims of Christ crucified upon the consciences of men, and to bring this rapidly apostatizing nation under his sway? It is time—high time—that some should take a stand in favor of the single, glorious object of promoting the salvation of men. O, then, let ministers, especially, bethink themselves of the great object for which God has put them into the sacred office, and of that near account to which they are hastening. How much out of all proportion, to waste their consecrated strength, and this vanishing life, on inferior claims! Let them throw

themselves into the breach between the living and the dead; let them make special exertions to recall the attention of men to eternal things; let them warn their people of the insidious nature of worldly enterprise, the vanities of fashion, and the pride of life. Above all, let prayer be offered continually unto God for the interposition of his Holy Spirit. O, there is forgiveness with him; he has an ear for the cry of his faithful ones, when they bewail the prevalence of sin, and seek his aid. His promise to give the Holy Spirit to them that ask him, is definite and unfailling. And if this Divine Agent come upon the churches; if he pour out his graces upon the saints, and conviction upon sinners, soon we shall see the aspect of our country changed. The seductions of pleasure, the gayeties of fashion and amusement, and even the still more absorbing pursuits of ambition and gain, will give way to the joys of religion and the ennobling endeavor to save souls from eternal ruin.

Now, who will abandon other objects and live for this? Who will feel and act under the impression that the present condition of our country is one of peril to the interests of piety, and that it is a great and worthy object to throw all their energy of prayer and effort into the work of promoting a general revival of conscience, pure morals, and heavenly-mindedness, in the church; and exciting among the impenitent the universal inquiry, What shall we do to be saved? Who, in this time of many "sides," will be wholly "ON THE LORD'S SIDE?"

Correspondence of the A. H. M. S.

REVIVALS.

In the western states, during the year that has just closed, judgments and mercies seem to have been strangely mingled. Although a land of proverbial fertility, the rains of heaven were withheld, so that in many places the crops withered away so as to be scarcely worth the toil of gathering. In thousands of instances the strength of the husbandman was weakened by disease

when most urgently required in his fields. Many congregations have been broken up by sickness, and the duties of the preacher changed to those of the physician and nurse. And yet amid these afflictions God has graciously manifested himself to his ministers and people. Many of the missionary reports make grateful mention of his consolations, and some also speak of the effusions of his Spirit. The following are examples, showing that the King of Zion is more ready to bless, than we to seek his

blessing, and that no outward circumstances, however unpropitious in human view, should be regarded as insuperable barriers to his grace.

From Rev. R. H. Snoddy, Knox Co., Tennessee.

About the middle of July the sickness began to rage, and some deaths occurred. In August it became more malignant, and almost every day proved fatal to some. At one time the whole neighborhood, almost, was prostrated, and for nine weeks I was scarcely ever at home. Fourteen deaths occurred within two miles of us. I attended nearly all the funerals, and preached or gave exhortations.

On the second Sabbath in September occurred our sacramental meeting at New Prospect church. It will be long remembered. God was in the midst of us reviving his work, and causing sinners to yield their hearts to him. It was with difficulty we could close the meeting. Twelve have connected themselves with this branch of Zion, ten of them by profession. Other cases of hopeful conversion exist, and many are anxious. These things, in a church numbering about 21, were a source of great joy and thanksgiving.

Ten miles from one of my stations I held a two-days' meeting in November, assisted by a brother of another denomination. This was a refreshing time to God's people, and sinners appeared to be impressed.

This year has been one of the most solemn I ever witnessed. The outpourings of God's Spirit have been truly glorious. At the same time, in temporal matters we have been severely straitened. On account of the failure of the crops the last year, my people could not furnish us with provisions. Had not your Society assisted us, our sufferings must have been great. When I shall have drawn my present claim upon the treasury, I shall still owe for the last year's provisions, and I shall have to purchase for the coming year. The drought has cut off the crops beyond what was ever known here before.

Unless you can render assistance, I must leave the field, or greatly suffer.

From the Rev. W. W. Woods, Putnamville, Ind.

The year that closes to-day has been one unusually barren and unfruitful until recently. Nine persons were received as members at the last communion of the church; five on certificate, and four on examination. Since that time about 30 persons have professed a hope in Christ, the most of whom will join our church. Many others are serious; the whole village seems to be under the influence of the Gospel to some extent. Our meetings began on Friday and terminated on Wednesday. I had to labor much of the time alone, but God was there, by the influences of the Holy Ghost. Our gayest and most hardened young people are among the converts. There was no wildfire in the church that could be discovered, but it was a time of prayer and self-abasement with the church, and the refreshing was evidently from the presence of the Lord. My daily prayer to God is for wisdom to direct the church and the anxious mind in this great and glorious awakening, so as to lead inquiring souls the nearest road to God—so as not to grieve the Spirit, and cut short his stay. Pray for us, dear brethren, that we may be more successful in winning souls in this land of schisms and day of rebuke.

RAIN IN A THIRSTY LAND.

A Missionary in Indiana thus speaks of a season of interest, when he had gone with another minister to a country neighborhood, to preach and administer the sacrament of the Lord's supper.

That meeting, I trust, will not soon be forgotten, for the Lord was in the midst of us. The little church was prostrate at the footstool of sovereign mercy. Fathers and mothers wres-

tled in agonizing prayer; God heard; the Spirit came down. Deep solemnity pervaded the congregation; sinners were awakened; many came with earnest inquiry to know what they must do to be saved. It was easy to preach, and it was good to be there. On that occasion, and subsequently, a number were hopefully converted; and as the fruits of this season of refreshing, twenty or more have been added to that little church.

From Rev. S. Dunton, Missionary at Tiffin, O.

I have devoted one half of my time to the interests of Tiffin church for twelve months. The year has been one of some special interest. Early in the year a protracted meeting was held in this church of two weeks' continuance. The members were much revived, and from twenty to thirty were hopefully converted. Some of these have joined other churches, and sixteen have been received by us. During the year which this report is designed to cover, one other has been received on profession, and three by letter, making, in all, for the year, twenty. Two others are indulging hope, and expect to unite with us the first opportunity.

Review of two years' missionary labor.

In reviewing the past two years, while I have much to deplore, the following considerations demand our gratitude. This church, which was at the beginning of this period almost extinct, has been much revived and strengthened. The ordinances have been statedly administered; more than thirty have professedly passed from death unto life; forty have been received as members—twenty-five on profession and fifteen by letter. Occasional lectures have been preached at six different outposts, (which otherwise would have been mostly destitute of preaching,) and in almost as many different townships. One vigorous Sabbath

school has been sustained of about fifty scholars, and a library procured of about seventy volumes; and, a part of the time, another of twenty pupils, without a library. Two Bible classes, of from fifteen to thirty each, have been taught by myself; and stated weekly meetings have, to a considerable extent, been maintained at three different stations, alternating with the preaching; two female circles for prayer have been formed; the monthly concert has begun to be observed; family visitation has been extensively performed; and there has been, and still continues to be, a growing attention to the stated means of grace. It is hoped that much seed has been sown, which will yet vegetate and bear fruit to the praise and glory of God.

What part the A. H. M. S. has had in these things.

While I would express the thanks of this people for your kind assistance, trusting that they will reciprocate this kindness as God gives them ability, I have no hesitation in saying, that to your Society, under God, they are greatly indebted for the blessings here specified; for without your aid the Gospel would not have been enjoyed by this church. May the great Head of the church ever smile on your efforts to build up his kingdom and to promulgate his truth.

Indirect aid to other churches.

The value of the assistance which your Society has rendered cannot be fully appreciated without contemplating its bearing on the interests of the church of Eden, to which my time has been devoted alternately with Tiffin. Eden church, in the bounds of which I reside, is spread over three or four townships, a considerable part of which is but recently settled, and it embraces a part of both Seneca and Crawford counties. This church, agreeably to their desire, have enjoyed my labors one half of my time, which could not have been but for your appropriations to Tiffin. Such is its location,

that if Tiffin had been unsupplied, this church would probably have been also destitute. But here the Gospel has been preached with equal or greater success than at Tiffin, until ecclesiastical agitation spread its baleful influence among us. I have received forty-nine into the Eden church, twenty-one on profession, and twenty-eight by letter. There have been organized and sustained two Sabbath schools of from forty to sixty scholars, with small libraries; also two large Bible classes under my personal instruction; a temperance society of one hundred members; a female sewing society; several circles of females for prayer; weekly conferences; the monthly concert, &c. &c.

At Frankford, N. J.

Rev. B. Matthias, minister of the Congregational church at Frankford, N. J., reports an interesting revival, in which upwards of thirty were enumerated as hopeful subjects of divine grace, fifteen of whom were already admitted to the church. The work was still in progress.

REPORTS OF MISSIONARIES.

IOWA.

The Iowa Territory having recently begun to attract considerable attention, and many settlers of an interesting class having gone thither from the East and South, the A. H. M. S. has felt it important to commence the planting of the Gospel there as early as practicable. We have already three Missionaries in that district, and the necessity of sustaining them and sending others to their aid will be obvious from the following report.

From Rev. R. Gaylord, Mount Pleasant, Iowa.

After a fatiguing journey of nearly five weeks, I have found every thing as favorable here as I expected, considering the age of the country. The

first settlers came into this county about four years since, and it now contains not far from 4,000 inhabitants, on an area 24 miles square. The improvements have been rapid beyond a parallel in any country. The face of the country exceeds in beauty and situation any extensive tract I have seen in the West, and the soil is equally fertile. The land, in a considerable portion of this county, is now in market, and most of it has been bought and paid for by the actual settlers. Never was a country so bought up at the first sale as this; in some instances not a foot of land remains unbought in whole townships. The way is now open for permanent improvements. The town commenced three years ago, and two and a half years since there were three families. The present population is estimated at not far from 300. It is surrounded by one of the finest farming countries in the world. It stands high, and commands as extensive a view of timber and prairie as any town in the West. It has every facility for building, or will have, as soon as the enterprise of the people shall have brought out the native resources that exist. I mention these things to show the prospects of the place for future growth. The character of the people is decidedly in advance of most settlements which are as new as this, and which have enjoyed so few religious advantages. There has been occasional preaching here by the Methodists; they have done much good.

Mr. G. states that every thing is yet so new that religious institutions must for the present be sustained mainly by help from abroad. A beginning has been made, and with the blessing of Heaven, rich results are anticipated for the church of Christ in that region.

MISSOURI.

A correspondent informs us, that the meeting of the Synod of Missouri, in Octo-

ber last, having failed from the want of the requisite representation from Presbyteries, those who were present, comprising the Presbyteries of St. Charles and St. Louis, held a "convention" to devise measures for the moral improvement of the state. He says—

Among other things which we aimed at in this convention, was to make provision for a state temperance agent, and also to form a Home Missionary Society. A resolution was passed to raise \$3,000, the present year, in Missouri, for the support of Missionaries in this state. If by the divine blessing we are enabled to accomplish this object, we may begin to hope for Missouri. A new era will commence in this state. As yet but little has been done here; we have been dependent on the charities of our eastern friends. Our Missionaries have been almost entirely sustained by the A. H. M. S., and it is now high time that something efficient should be done at home. Most of our churches are poor, and must be dependent for some years; others are able to do much, and if all did their duty, Missouri could sustain her own Missionaries, and soon supply her destitute churches with the stated ordinances of the Gospel. Yet it is a difficult thing to bring any people into a system of benevolent effort, who have not learned that "it is more blessed to give than to receive."

We rejoice greatly at the spirit exhibited in the movements above referred to. Our brethren in Missouri well know how cordially and liberally the A. H. M. S. has for many years contributed to sustain the standard-bearers of the cross in that state. Whatever assistance may be hereafter needed, will be given with new cheerfulness and hope, when we see Missouri endeavoring to help herself. Will not the foregoing statements, and the appeals in the next two articles, touch the cords of sympathy in the hearts of the rising ministry, and induce them to offer themselves for that promising, that needy field?

From Rev. Geo. C. Wood, Monroe Co., Mo.

WHO WILL DO IT?

On the third Sabbath in November I attended a two days' meeting in Audrain county. I had sent the appointment there three months before. I found a few Presbyterians in the county, most of whom are members of my church in Monroe Co. They appeared to be rejoiced to see me among them, as I was the first Presbyterian minister who had ever visited them, or preached in that county. Mexico, the county seat, is a growing village, and the country is settling fast; and now is the time to plant the standard of the cross there. But *who will do it?*

FIFTY COUNTIES VACANT.

From a Missionary Report.

As far as our means go, the youth of this place are under religious training. Had we teachers to keep up a Sabbath school or two, in every village or neighborhood, another generation might be rescued from the ruin which impends over this. But you may judge for yourselves that it must be a great distance from one Sabbath school or Bible class to another, (which are under the patronage of the A. H. M. S.,) from the fact that there are *about fifty counties in this state in which no Presbyterian minister resides*. This great destitution is beginning to awaken the energies of the church in Missouri, and she has resolved, relying on the grace of God, to sustain a minister in every county as soon as practicable. The call for more laborers in this great field waxes louder and louder. May the time soon come when her sons, being filled with the Holy Ghost, shall joyfully respond, "Here are we, send us."

ILLINOIS.

*From Rev. N. Gould, Rockwell, Ill.,
dated Oct. 25th, 1838.*

SICKNESS.

It pleased God in July to commence his afflictive dispensation towards this people. About the middle of August, sickness became so universal that I could have no congregation on the Sabbath. There was not a house but what had more or less sick in it. On the 20th I was taken with the bilious fever, and have not been able to preach, or scarcely read, up to this date, a little more than two months. This sickness has been universal on the Illinois river, from Chicago to the Mississippi. The oldest inhabitants say they never saw such a season before. In many families, and indeed in some whole towns, it might be said every soul is sick. God is truly calling upon us in judgment. My prayer is, that the people, who have had so much to do with the world as to keep them from a Sabbath-day's rest and a sanctuary, may learn that they are God's property, and that time is not their own, and seek unto God and observe his ordinances; and also that their minister may become more spiritually minded, and devoted to the cause unto which he is set apart.

Church organized.

Since my last report I have organized a Presbyterian church at Homer, consisting of seven members. The occasion was an interesting one, though the numbers uniting were few. Two women, whose husbands have some considerable eminence, and were made elders, came forward for the first time to make a public profession of religion. Five of their children were baptized, and one of the mothers. This church is located ten miles north of Rockwell, at a large and beautiful grove, where is in operation one water power and one steam saw-mill. This is a farming neighborhood, and I trust ere long it will be a church-going people.

At present there is but little spirituality here.

WHAT DOES IT MEAN?

Statements like the following, showing the sad declension of many professors who go to the new states, are so frequent that they awaken painful apprehensions as to the genuineness of much that is called piety in our churches. Are the circumstances of trial so severe that even real piety is for a time overborne by temptation? or is it true that the people who so depart from their Christian profession are self-deceived hypocrites? What does it mean?

There are many difficulties to encounter here that are unknown to those in older settlements. This country tries the faith of professors of religion. To many, the language of the apostle is very applicable: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." But it is happened unto them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire."

Whole families come here and apostatize. It is heart-rending to behold the number who forsake Jesus Christ and his religion. All their influence goes to the corrupting of the community. Not only the young and inexperienced backslide, but those whose heads are frosted over with many winters. An old man and his family came into this county during this season, who had been an elder for years in the Presbyterian church; shortly after his arrival he was seen in his barn cleaning wheat on the Sabbath. An interesting young man, a professor, came here about two years ago, whose father settled in a neighborhood some distance from any place of preaching, and where the Sabbath was disregarded. The young man was influenced by degrees to neglect the Sabbath, and

the consequence was a departure from the path of duty. When I conversed with him about the duty of again uniting with the church, he replied that he ought not to do it at present, and freely acknowledged that he had dishonored his profession, seemed to feel sensible of his situation, and said, if he had thought he should have come to what he has, he would never have come to this country; but could not have believed it possible that it might be so with him. What may be the result of his case I cannot tell. His father also has backslidden. These are only specimens of the hundreds of cases that might be gathered in this western world. Many conceal the fact of their ever being professors of religion.

But though these things are true, we are not discouraged, for we have many warm hearted and liberal Christians to encourage us.

Circumstances of a feeble church.

The representations below confirm the statements in the preceding letter, although they are made by Missionaries distant from each other between 200 and 300 miles.

In the bounds of our church. at —, we have 30 professors of religion of our order. Only 9 of these belong to our church. It has embraced 12, but 2 are dead, and one has removed. What remain walk harmoniously, possess the same spirit, walk together to the house of public worship, unite in the weekly and monthly prayer-meetings, and endeavor to sustain and forward the Sabbath school, Bible class, temperance, and other operations of Christian benevolence.

Out of the 30 professors above-mentioned, 7 not yet connected with the church walk harmoniously with us, and intend to unite when they obtain their certificates.

We have 7 others of a sickly sort, weak in the faith, who were never eminent in the church, nor any where else. They "don't know how

long they will stay here;" "the members of the church are rather too proud," or some such excuse, keeps them from uniting. However, their moral deportment is such that they would be received should they seasonably, after this, make application with their certificates.

We have 3 others who have never attended our meetings, though they have been here longer than our church has existed.

We have 2 who transact business on the Sabbath; one of whom also is a rum seller, and one other who is a very ungodly man.

Among those whom we could admit to church privileges, together with those in the church, there are ten male members. Seven are heads of families. But two only may be said to be in any tolerable circumstances for contributing to the support of the Gospel. Some, previous to their removal here, had failed in business. Others are young, and beginning for themselves with raw hands. Others were always poor, and not accustomed to pay for Gospel privileges. Yet the main part prize the Gospel ministry, and will do what they can to sustain it.

You will remember that we are in the midst of a crooked and perverse people. False principles are being established, the Sabbath and its institutions are despised, and intemperance prevails to an alarming extent.

"CATHOLIC INFLUENCE."

The following is our Missionary's account of the facts alluded to under this title in our last number.

The time has come when our successful candidates for public office put their main dependence upon the Catholic population, and the use of whiskey. At our recent election in this county 1909 votes were polled; about 800 of which were from the Catholic population. For some time previous to the election, it was said, on both sides, "The Catholics will give the casting vote." Hence every

effort was made to secure them. The Sabbath was desecrated to the purpose; when harangues were made, and whiskey dealt out. We have, in our community, men of just principles, and of suitable qualifications for officers, and not a few able to appreciate their value. But unite infidelity, Romanism and intemperance against such, and what can we do?

But this is our day of small things. Shall it be despised? Shall we cease our prayers and efforts and abandon the field? Nay, this is not the voice of wisdom, experience, nor the word of God. The ground is broken, the foundation of the edifice is laying, and ere long the enemies of good will see the house of God arise, and his people prosperous. But if we fail through our feebleness, or any other cause, despotism will stretch out his iron rod over us, and we shall be governed by mobs incited by infidels and intoxication. But we will look for that Spirit without which no human effort will avail in pulling down strong holds.

THE PRESENT CRISIS

IN THE WESTERN STATES.

The year 1837 was a period of great embarrassment in the Eastern states, and the effects of that embarrassment were very sensibly felt over the whole Union. But many facts conspire to show that the interior of our country was then affected only indirectly; and the full action of the same causes of distress has not been felt in the remote districts until recently. A dry and ungenial summer, a scanty harvest, and the extensive prevalence of disease, have contributed to increase the general affliction. All these things have befallen a population who are, for the most part, in a state of newness. Their public improvements are but just begun; the various institutions of civil and social life are in the *forming*, and therefore the most *expensive* state. Besides these facts, and more embarrassing to the cause of religion than any other, there is the ecclesiastical division in some of the churches.

How these facts should affect us.

Should these things discourage the friends of American evangelization? By no means; the causes alluded to are all of a temporary and transient character. God is evidently employing them for great and glorious ends. He is *purifying* the churches in the West, and fitting them for the high destiny he has assigned them. Two years since, human enterprise was at its height. The church, as well as the world, was rushing on, confident of its strength, thinking and talking largely of converting the nation, as if human energy and filthy lucre were in themselves omnipotent. Mingled with the spiritual and prayerful, there were many who were fired by unhallowed zeal, or disqualified by worldliness or sectarianism to labor for the Lord. Like Gideon's army, the sacramental host in the West has now undergone a process of reduction, which, though it may diminish its apparent strength, will increase its fitness to be God's instrument of conquest.

To the beloved churches and ministers who are now suffering these chastisements, we would therefore speak the language of encouragement. God dealeth with you as with children. Regard your present trials of poverty, sickness and schism, as admonitions calling you to greater singleness of aim, and more humility and self-denial. Relinquish the world as your portion, and show to all around, that you went to the West, not to get rich, but to do good.

The duty of eastern Christians is obvious. This is no time to withhold assistance from our brethren. They must be sustained. Their churches and pastors, their colleges, seminaries and schools, their young men who are seeking the ministry, must all be sustained. And it will be done. The East has too large an investment in the West to abandon it, or yield a stinted measure of assistance—an investment not merely of money, in lands and stocks, but an investment of her richer treasure, her sons and daughters, her ministers and teachers, her long-cherished interest and many prayers.

From a Report.

Since I last wrote, the scenes through which we have passed have

become very trying to me. Indeed, my discouragements have been great beyond any thing I have ever before experienced in this place. Sickness has been distressing, and in many instances fatal. On this account our meetings have been thinly attended, and their number has not been as great as at other times. The money pressure has been far heavier than it has ever before been since I came to the West. It seems that the evils which were so deeply felt at the East more than a year past, have but just made their way to this place. Many who were supposed to be in prosperous circumstances, have entirely failed in business. Four or five who formerly contributed liberally towards my support, will not be able or willing to pay me any thing the present year. Provisions and clothing have been very high, and still continue to be so. I have received, in cash, only fifteen dollars for the present year up to this time. And though some have paid me in articles needed in my family, a considerable proportion of what was subscribed will not be paid at all. I depend almost entirely on the funds of the A. H. M. S., and my own resources, for my support the present year. Some of our members have left, and others are about to leave, for other parts of the West. These things, together with the infidelity, intemperance, profaneness, &c., are very sore and oppressive evils to a Missionary.

"Some good things."

I would say, that among these dark scenes, and this dark people, there are some good things. There are some in this church, male and female, who are evidently the salt of the earth, and a rich blessing to this place. Through their influence, intemperance is in some degree restrained; they also hold in check some other vices. A young men's temperance society has been recently formed. Our maternal and sewing societies have hoped to make me a life member of the A. H. M. S. by the close of the next quarter.

None of our schools or meetings have been given up.

From a Missionary Report.

The situation of the Missionary who makes the statements which follow, is peculiar. The remote position of the place where he resides, and a great influx of population, have contributed to produce a state of things which is not common, even in the new settlements. Hence it is not to be regarded as a fair specimen of the manner in which ministers fare in the West. The facts would probably not have been communicated, but for the following circumstances. Reports had reached the Executive Committee, accusing the Missionary of neglecting the ministry for secular pursuits. An explanation was sought; when the following facts were developed.

I cannot conceive how I should be expected to devote my time exclusively to the ministry, and support my family on a little more than \$300 a year; I cannot live on less than \$500 or \$600. It would have cost \$350 to hire and board a common laborer the first year of our residence here, and the case is but little altered now. House rent, and every thing I can think of except fuel, is dearer here than in the city of New-York. Most of the necessaries, and, I believe, all the common luxuries of life, are a third, a half, and three-fourths dearer than with you. Flour is \$15 per barrel. The last salt that was sold here was in bulk at \$10 per barrel, and retailed higher; now, none is to be had. Pork in the hog, \$10 per cwt.; butter, 37½ cents per pound; poor brown sugar, 18 cents per pound; molasses, 75 cents to \$1 per gallon. If I get a bushel of corn or buckwheat, I must carry it forty miles to mill, or pay three shillings a bushel to have it carried, in consequence of the excessive drought in this neighborhood. If I wish a day's work of chopping wood, or any similar labor, I must spend half a day in finding a man to do it, and pay him

a dollar, cash in hand. If I employ a mason, I must pay him \$3 50 per day, and his board. I can buy as good a coat in the state of New-York for \$14, as sells here for \$30; but I have worn my old coats. The wages of domestics have been from two to five dollars a week. We, of course, could not endure the expense, and my dear wife has nearly worn herself out in efforts to do her own work, under the greatest possible disadvantages, from the want of a suitable house, furniture, &c. We live in a small, miserable log cabin, 12 by 14 feet, with a back part 9 by 18 feet. My family consists of six persons. Butter, cheese and sugar, are used so sparingly with us, that we scarcely know their relish. And even after the most rigid economy, amounting almost to parsimony, when I sit down in my cold, crowded cabin to write a sermon, I have sometimes had two demands in a single day for the payment of debts, without being able to meet them. It is true, that in these circumstances I have not taken a bag on my shoulder and begged my bread, and then spent my time in writing to the A. H. M. S. about it. I have preferred to take my plough and hoe, and go into the field, and trust God for a crop. Instead of writing about the defects in my cabin, I have chosen to take an axe, a hammer and a trowel, and mend it. I cast no reflection on brethren who have chosen to do differently, but my preference was *first to put my own shoulder to the wheel*. If I have erred it is in this.

Remarks on the foregoing.

1. The feeling of independence exhibited by the writer of the foregoing letter, led him, as it appears, to attempt to supply his wants by his own manual labor. It was doubtless well intended. There is something in the spirit of the free born New-Englander, liberalized by education, and elevated by familiarity with the themes of the sacred office, which leads him to brave want and hardships rather than to make them known. We cannot but accord to such feelings a high degree of respect. And yet (we say it for

the sake of others who may be similarly situated) we think it was not wise to conceal his necessities from the Society, and attempt to supply the deficit in his salary by secular labor. Men who knew not his wants nor his motives, saw and misunderstood his course; and thus, though bleeding at heart on account of the necessity laid upon him, he was represented as having become secularized. In this way, the ministry and the missionary cause were exposed to censure. In such cases, it is far better for the Missionary to spread out the whole length and breadth of his situation before the Executive Committee. They have hearts that can feel for their brethren. And if, in the exercise of their discretion, they are convinced that the Missionary is adapted to the station, and the field is one which ought to be sustained, it is their duty to appropriate enough to make up the deficiency of the salary; or if they have not the ability to do this, in consistency with other claims, they will frankly tell him so. It then, we doubt not, will be his duty to seek another field, rather than to expose his character and his profession to misrepresentation and reproach, by engaging in the labors of the farm or the shop for a support.

2. How much reason has the country to rejoice that there are men and women in it, who will "endure such hardness" for its moral welfare. Instead of regarding the devoted Missionary with pity, as a poor pensioner on their charity, the churches at the East ought to be very thankful that he will accept their money, and go to the wastes of the land, and expend what is a thousand times more precious than gold and silver, the bloom and vigor of his manhood, and the treasures of his mind, and expose to ceaseless irritation all the sensibilities of his heart, in doing the hard work of the church. There are many such men in the employ of this Society. The fire has tried them, and brought their intrinsic worth to light. And while there are not wanting discouragements in the religious aspects of the day, we hail as a bright and cheering omen, the fact that God is raising up, here and there throughout our country, men of nerve and endurance, who may be depended on "to dare and to do," as Providence shall require; in the cause of salvation.

"THE POOR HAVE THE GOSPEL PREACHED
UNTO THEM."

When we have visited the destitute neighborhoods, we have several times carried provisions to enable them to set something on their tables besides salt and potatoes. This is literally true. The Missionary who could sit down quietly and write his sermons while he took the bread from hungry children to feed his own family, must have a heart of sterner stuff than mine. And when I have looked round for the men who were able to aid in my support, I could not find them. The brother who began to circulate my subscription did not proceed far, for he said he knew of no one who was not in debt, and unable to furnish necessities for his family. Some of my best friends told me they had subscribed, but they did not see any way they could pay, but would try.

"Is this from the boasted West—this from the American Canaan, where it has been fondly thought human toil would scarcely be needed, except to gather the spontaneous abundance of nature?" Some who have cherished extravagant notions of our land of promise, may ask such questions as this; and yet, if they reflect, they will be convinced that much privation must be experienced in certain circumstances of new places. Many persons move into a settlement simultaneously, having only money enough to carry them on to the ground, and to buy their land. For a year or two they suffer from exposure in rudely constructed dwellings; they have every thing to buy, and nothing to sell. A year must elapse before they can subdue the soil and get a crop; and it is still longer before they can have the many comforts which the husbandman procures from his herds, and flocks, and orchards. Visit the same settlement in a few years, and the transformation is almost incredible. Large, cleared fields, well fenced, and waving with abundance, or dotted with cattle; comfortable dwellings and barns; and here and there school-houses and temples of religion, make it difficult to imagine that this is the scene where poverty and suffering so recently abounded. A few

years of patient toil and "continuance in well doing," on the part of the pioneers, and a few years of generous aid from the East in supporting the Gospel, and other healthful influences, will render almost any western settlement all that reasonable men can expect.

VIRGINIA.

*From Rev. D. F. Palmer, Marion,
Smythe Co., Va.*

A PROMISING FIELD.

I have recently visited the county of Tazewell, having had repeated solicitations from the people there. There is no minister of our denomination in that county, and they seldom hear a sermon, except from the itinerant Methodist preacher. I was treated with great kindness, and they manifested a strong anxiety to hear the Gospel. I preached on Saturday, and on the Sabbath, and the services were well attended. There is a wide field of usefulness for a self-denying Missionary. The prospect of building up churches in this field of destitution, is quite flattering. There are strong prejudices in favor of Presbyterianism; so much so that there is little probability of their being benefitted by ministers of other denominations. They have commenced building a church, which they contemplate finishing early in the spring, and are very anxious that I should supply them some part of my time; and it is probable that they will contribute something towards my support. Members of the Presbyterian church are found scattered through this county, but are like sheep without a shepherd. I feel it my duty to spend some part of my time among this destitute people. My field of labor is already too large, yet I cannot resist the earnest appeals of those who are perishing for the bread of life. There is no Presbyterian minister in this county (Smythe) except myself. I am aware that my labors are too much scattered for immediate effect, yet, in the circum-

stances, I trust that ultimately the result will be greater than if confined to a more limited sphere. I preach in every section of this county, and my appointments are well attended.

INDIANA.

From Rev. E. R. Martin, Mt. Vernon Church, Clark Co., Ind.

Since my former report I have been preaching and visiting in the congregations named in my commission. The Sabbath schools at Utica and at the mouth of Bull Creek, have been discontinued for the winter for the want of suitable houses to assemble in during the cold weather. There has been one added to the Utica church by profession since I reported.

Encouraging prospects.

The Mount Vernon church has been making an effort to have me settle among them. They have presented a call to our presbytery to have me installed pastor over this congregation. They have also erected a hewed log house one and a half stories high, 20 by 17 feet, on ground purchased by the church for the purpose. This house and land is church property, to be for the use of the minister who labors among them. The house is not quite finished, but is so nearly done as to afford me a comfortable home. The greatest harmony prevails in this congregation. There have been two added on profession since my last report. Our Bible class is well attended, and also the monthly concert. Our Sabbath school here has stopped for the want of teachers. We hope, however, this difficulty will soon be removed. We meet next Saturday to form a catechetical class. This people appear willing to learn. O that I may prove faithful in instructing them in the doctrines and precepts of the Gospel!

From Rev. John Crawford, Fountain Co., Ind.

This must be added to the numerous reports from your Missionaries in the West, which speak of sickness and affliction. On the last day of August I commenced a three days' meeting, at which I had no ministerial assistance, though I expected it. On the Thursday after, my wife and myself were both attacked with bilious remittent fever, which was followed, after partial convalescence, by relapse in both cases, and then by repeated attacks of intermittent fever, so that I was unable to preach till the last Sabbath in November, when I made the first attempt.

The history of most of the families in my congregation, for the last three months, is very much like that of my own. For a time the sickness was so general, that attendants for the sick were obtained with difficulty. We experienced this difficulty in our own case, but a merciful Providence permitted us not to suffer for want of assistance. Some families have been even more seriously visited than ourselves. Such was the condition of the country, that had I been able to preach, I should have had but few hearers. Even now there are some who cannot attend meeting except in their own immediate neighborhood. In most cases, convalescence has been slow, and much interrupted by fresh attacks. The deaths, however, were not numerous in proportion to the number of cases.

From Rev. S. Thompson, Orland, Steuben Co., Ind.

This Missionary is probably laboring in the newest and least improved portion of the state, but still a region of great promise, and one which deserves additional Missionaries as soon as they can be obtained. The A. H. M. S. twice within a few months issued its commission to laborers, who have been providentially hindered from going to this field.

In my last, I reported that I had

left Greenfield, where they have finished a convenient building for worship, in the care of a stated supply—that I was laboring in this new county, and principally in this settlement. We have about forty members, a Sabbath school, and about 200 volumes in the library. The intermission is spent in Bible recitations by the congregation. Our house of worship, a large school-house, is filling to overflowing. Five only have as yet made a profession, though we have hope for more. We set off some members twelve miles south to organize into a separate church, in September, but sickness had then spread widely over the country, and our meetings were all broken up. Little could be done but to visit and nurse the sick, which I did to some extent, until myself and family were prostrated with the rest, and one of my daughters died with the fever. Health is now returning to this country, our assemblies enlarging, and evening prayer-meetings multiplying.

he can do it, for a considerable period, as in the case related below, the results are always more encouraging.

I have been in this state ten years, and have been the means of building up five churches, two of them having a start of twelve or fifteen members each, the others having no foundation laid. These five churches number nearly *seven hundred* members, and there will not be more than ten or twelve persons out of the whole number, that will be separated from their brethren by the ecclesiastical divisions of the day. Three of these churches, I believe, stand united to a man. In this period I have changed my location but once.

The church here feels grateful to God and to you, and in their thanks to him for mercies, make mention of you in their prayers, grateful for the assistance you have already given them in their infancy and weakness. May the Lord prosper you in your labors, and give you favor in the eyes of the people, until your influence shall be felt in redeeming the lost of our race; and then, and not till then, may your operations cease.

GRATIFYING EVIDENCE OF USEFULNESS.

Few ministers at the East can look back upon such results as gladden the heart of our Missionary whose report is given below. Similar success has doubtless attended the labors of others in that region where society is in its forming state.

We would invite the attention of ministers particularly to the circumstance adverted to by our correspondent, that he has changed his field but once during the period of labor referred to. Where the community is necessarily so changeful, in the beginning of the settlements, it is not as easy to avoid ministerial changes as at the East. The churches at first embrace whole counties, and have their principal centres in the largest settlements. In a few years, enterprise and business create other centres, the churches are subdivided, and other changes occur, such as destroy the identity of the societies which were first formed. Hence it is almost impossible for a minister to retain his original relations to the people. But if

MICHIGAN.

TEMPORAL AFFLICTIONS AND SPIRITUAL COMFORTS.

Since my last report I have drank of a bitter cup, but when I know that it was mixed by the hand of a kind and merciful Father, and intended for the health of my never-dying soul, I have abundant reason to be unfeignedly thankful. The Lord has been pleased to visit us with affliction. I have not been able to labor for a length of time; and my wife and family have also been laid upon the bed of languishing. My infant daughter was taken away from the sorrows of this world to her eternal home; and I have fears that ere long my beloved companion will follow. She is now confined to her bed, but the great and good Physician can raise her up, if it seem good in his sight.

O that we may be enabled to "lie sweetly passive in his hands," and desire that his will may be done, and his holy name glorified in us, whether in life or death! Dear brother, will you remember us in our sorrows when you bow before the mercy seat? We need the prayers and sympathies of our brethren in the Lord, for we are in deep affliction. But "though he slay us, yet will we trust in Him." Blessed be God for that precious promise, "All things shall work together for good to them that love God." It is this which sweetens every bitter draught, and enables the children of sorrow to rejoice, although it be in tears. I am still in a delicate state of health, but thanks to the Lord, am able to preach. We have suffered some little privation for want of comfortable and nourishing food, but the Lord has sent us relief. I should be sorely pressed if it were not for the aid of the Society. May the blessing of the Lord rest upon it!

Who that has given a dollar to Home Missions, does not wish it had been ten, when he reads of the relief furnished by missionary aid to the servants of God, under circumstances like the above?

WORK TO BE DONE OVER AGAIN.

The extract which follows refers to a church which was aided by the A. H. M. S. until it was nearly able to sustain the Gospel without foreign assistance. The embarrassments of the times have disabled it so much, that it is judged proper to renew the aid, lest all that has been done should be lost.

In the spring I was taken sick, and but just survived. My health was such as to prevent me from resuming pastoral labors; and I travelled considerably, and in this way gradually regained my health, so I resumed my labors here a few weeks ago. A Universalist minister came in here in my absence, and religious things have seemed to run to waste during the summer, so that it is like beginning anew. Besides, the people here are very much embarrassed. The

wave of pecuniary embarrassment is just rolling over us with its heaviest surge. Were it not for this, I think the people here would furnish me a comfortable support, but as it is they are unable to do it. I think they will gradually recover from this, so as to support the Gospel among themselves. During the four years that I have been here, the church has been increased from 16 to above 60, and would have been about 100 if we had dismissed none by letter.

Twenty-six united with the church about the time my health failed in the spring, as the fruits of a refreshing from the Lord at that time. I had calculated to remove from here on account of ill health, but as it is becoming so much better, and the people remonstrate so much against it, I have concluded to remain, if the means of living are furnished to me. I probably never had an opportunity of doing more good here than I have now. I think I have the confidence of the church and its community, as their pastor, as much as I ever had. But I have labored too much for this church not to feel an intense solicitude for its prosperity, and therefore I feel reluctant to go away when they are so anxious for my stay. The people are just fitting up a more comfortable house for our public worship for the winter.

The appropriation asked for in this case has been granted, not merely because of the intrinsic importance of the place, but chiefly to encourage the minister and the people to keep together, and thus render permanent their religious institutions.

OHIO.

A LABORER GREATLY NEEDED.

The first quarter of my third year has now expired, and the work is but just begun. There is so much to do here, I hardly know what to do first. The burden I feel in no wise able to bear. The great work in which I am engaged so accumulates on my hands, that the half cannot be performed by

one, unless he have the strength of a giant, and the mind of an angel. Unless an associate, a fellow laborer, can be obtained to take part of this field with me, the whole, by another year, must be relinquished. But the Lord strengthening me, I shall endeavor to hold on this year.

The writer of the above is the only Presbyterian minister in an extensive district. He has many calls, and much encouragement to labor, but must, if not assisted by additional helpers, either abandon a great portion of the field, or sink beneath the toil of cultivating it.

PENNSYLVANIA.

A rich reward for Missionary aid.

Our church is in a state far more flourishing and happy than I expected to see it in ten years, when I contemplated its condition two years ago. God has blessed my miserable and unfaithful labors in a degree that has convinced me that I am nothing, and that it is *He alone* who works efficiently among the sons of men.

Since my commission was received, we have taken into the church 52 on profession. We have established two flourishing Sabbath schools, each of which has a library, and our congregation is larger, and better attended, I presume, than it ever has been since the church was built.

A good work.

One of my members is now building a church in a remote part of the congregation, at his own expense, for meetings through the week. We have resuscitated (by the blessed Redeemer's favor) N— church, and I preach there regularly once on every Sabbath.

We have raised \$27 at our monthly concert for missions, and only at our last meeting we raised \$4 25. So you see we are not losing ground.

Our church was never in so peaceable and happy a state. The audience is very solemn and attentive; a num-

ber of persons are seriously concerned, and we are anxiously and tremblingly looking for a renewed effusion of the spirit of grace.

NEW-YORK.

From the Rev. A. S. Allen, Cuba, N. Y.

FRUITS OF REVIVALS.

Our meeting-house is now nearly finished and will accommodate, as is supposed, 500 people. The congregation now numbers about 300, but they cannot all get into the school house, and stand around the windows. The revival which commenced last Winter extended into the Spring and Summer, and precious have been the fruits. There have been at least 100 hopeful converts, from 8 to 60 years of age, a large portion of whom were youth from the Bible class and Sabbath school, and more than half of them were the covenant children of the church. Since the revival commenced 38 have joined our church on profession and 4 by letter: 15 have joined the Baptists and 13 the Methodists: and there are nearly 30 more hopeful converts, connected with my congregation, mostly youth and children, who will probably join our church soon. A class of these meet at my house for instruction, &c., preparatory to their reception.

From Rev. Eli Hyde, Pike, Allegheny Co., N. Y.

It pleased our gracious God, after hearing the earnest prayers of a few of his people, to pour out his Spirit here in some measure in the months of March and April last. As the fruits of this small shower of mercy, eighteen have united with the church—with the exception of two or three,

the children of the church, and individuals who had been habitual attendants on public worship. Some who professed to submit to Christ at our meetings have united with the Methodists, to whom they were originally attached. A few more will probably unite with us. During our season of revival, a suspended member came to the church, confessing his sin, and was restored. Since that time another wanderer has returned.

From Rev. F. Kyte, Lumberland,
N. Y.

BRIEF REVIEW OF THE YEAR 1838.

In the month of February we were favored with the reviving influences of God's Spirit, which resulted in some hopeful conversions, all of which have since applied for church privileges, and have been added to our communion. The greater part of these were minors in the families of those already in connection, in consequence of which our strength in secular matters has not been much increased. But you will no doubt

unite with us in expressing our gratitude to God that the great object of preaching the Gospel—the conversion of souls—has been hopefully answered. Our strength is occasionally diminished by removals. Some of our most steadfast and warmest friends leave us. A further diminution of our numbers in this way we expect will shortly take place.

Importance of continued aid.

The subject of maintaining the preached word in this region appears to me to be very important. Here are two churches—one still in its infancy—alone in the wilderness, removed from all the broils and disaffection which unfortunately prevails in a beloved portion of our Zion, at peace within their own pale, rising in influence and respectability in the christian community, and as I would hope, not without a growth in grace, and in the knowledge of Jesus Christ their Lord. For these churches to be left destitute, would seem to be undoing the labors of several past years, and open a door (now perhaps partially closed) for the further prevalence of immorality and vice.

Miscellaneous.

REVIVAL AMONG THE MISSIONARIES OF THE A. H. M. S.

And why should there not be such a revival? Is it not needed? Are they not men of like passions with other men? Do they not feel the depressing effects of care and toil? Does not their flesh shrink from the fierce opposition to which faithfulness exposes them? Have they no susceptibilities tempting them to covet worldly good, to court the favor of men, and to seek their own aggrandisement and ease? And what insures them against these evils, but the measure of piety which they have in exercise? And if that piety should burn with a higher

and purer flame, would they not be still further removed from the dangers to which they are liable, and their influence over other men be more heavenly and effective?

There are many considerations which make us desire and pray for a revival among our Missionaries. We cannot but regard the influence of between six and seven hundred intelligent and well educated ministers, dispersed in prominent and widely distant points throughout the land, as important under any circumstances. But if they should be anointed afresh with the Holy Ghost; if they should simultaneously infuse this heaven-breathed spirit into their ministry—their prayers, their sermons, their visits from

house to house; if all who see them "behold their faces shine," and "take knowledge of them that they have been with Jesus;" what a waking up will there be of Christians' graces and sinners' fears; what activity of conscience, what faithfulness in duty, what carefulness to avoid offences, what solicitude for souls, what cries of those who seek for pardon, and songs of those who find it!

The Missionaries are peculiarly exposed to those influences, to counteract which a revival of their graces is needed. Almost all parts of the country—particularly the West, have been visited by the rage for wealth, and more recently, by the disastrous reaction which succeeded it. The Missionary's temporal support, and all the external interests of the church have been greatly affected, and consequently he has been drawn to sympathize deeply in these changes. Many of his hopes, and fears, and cares, have thus been necessarily about secular affairs. But if this be true of the minister, how much more true is it of the people! A degree of anxious excitement, amounting sometimes almost to phrenzy, has pervaded the congregation, and borne before it, like an overflowing stream, all the feeble barriers which the pastor, single-handed, could oppose. There is no such thing as a minister's *bearing*, much less *overcoming* this state of things, except by a most elevated degree of spirituality, a daily converse with the world unseen, which imparts to his faith the vividness of sight, and to his word the impress and power of a real message from God.

In many portions of our country, it is the Missionary's province, to lay foundations, and to give to religious society the tone which it will probably retain for generations to come. Fathers and mothers whose principles and habits of piety are formed under his teaching and example, will perpetuate the savor of his influence in the lives and families of their children. How solicitous, therefore, should every Missionary be, to catch afresh from the skies, the spirit which he daily imparts to those around him!

The Home Missionary needs a renewing of his graces to assist him in bearing his trials. Besides the afflictions which are common to all ministers, such as the contradiction of sinners, the hatred of ungodly men, the instability and ingratitude of those for whom

they labor, &c., the Missionaries of the A. H. M. S. have of late had to bear an unusual share of the privations of poverty, and the visitations of disease. In many cases these afflictions have been manifestly accompanied by special spiritual comforts, and the subjects of them have evidently received an impulse in the discharge of their private and professional duties, in the strength of which they will "go many days." And if such a reviving should extend to them all, how many burdens it would lighten, how many fainting hearts it would cheer, how many tongues now uttering the language of complaint, would speak only in tones of thankfulness for that grace which sweetens sorrow, and makes darkness light.

We believe that these remarks find a cordial response in the heart of each of the Society's Missionaries. One and all, we doubt not, they will say, "A revival we need—a revival we heartily desire." Why, then, shall we not seek it? Why may we not expect it? Let all the Missionaries, as well as the officers and agents of the A. H. M. S., turn their thoughts to this blessed result, and can we doubt the King of Zion will hear and impart his Holy Spirit? We cannot; he will surely grant the grace we need.

Let, therefore, a *revival among the Missionaries* become a distinct subject of thought and of prayer. And let a particular day be consecrated by each Missionary as a special season of self-examination and abasement before the Lord. Let each one shut out the world, and go deep into a review of his Christian and ministerial life. Let him re-examine the grounds of his hope; his motives in entering the sacred office; the manner in which he has discharged its functions, in the closet, in the study, in the pulpit, and in personal intercourse with men; the spirit in which he sought a location on missionary ground, and in which he has borne the peculiar exposures and afflictions of his lot. Let him search for the causes of past unfruitfulness, whether they lie in the defects of his own experience, in his conceptions of the Gospel scheme, in his intellectual habits, or the state of his soul. Let him most solemnly and thoroughly re-devote his heart to the Lord Jesus, emptying it of all other aims but to honor and follow him, whether it be to gather his trophies of victory, or to

bear his cross of suffering and shame. Thus will he renew the clear perception of his own title to the heavenly rest; thus will he rekindle that warm flame of holy affection which has made the day of his first espousals so precious to his memory; and thus will new power, the power of a Gospel *felt* as well as preached, of a single and undistracted purpose, be given to his ministry.

It is to be understood, of course, that this suggestion claims no other authority over the consciences of our brethren than that of a fraternal appeal. But may we not confidently assume that there is such a sympathy among us as a band of brothers united by our common profession, by our association in the blessed cause of Home Missions, that we shall each one, on some solemn day selected and set apart for himself, when the world is put far from us, enter into deep communion with our own hearts and with heaven, and thenceforward prosecute our work with new fervency of zeal and buoyancy of hope?

Notice to Missionaries.

THE NEXT ANNUAL REPORT.

The statistical returns of the Missionaries furnish the data from which the Annual Report is drawn. In former years, many of these returns have failed to reach us in season to be used for this purpose; consequently we have never been able to present so full a Report as we desired, and as the cause deserves. We therefore make early and earnest request, that each Missionary will

furnish the following list of particulars in a *special communication*, (unless his quarterly report should be made about that time,) by mail, as early as THE FIRST OF APRIL NEXT.

1. Name of the Church, with the township, county, and state; and also the post office address of the Missionary.

2. Number of hopeful conversions.*

3. Number added to the Church by profession.*

4. Number added to the Church by letter.*

5. Number of Sabbath Schools—number of Pupils—number of Volumes in Library.

6. Number of Bible Classes—number of Pupils.

7. Number of Temperance Societies—number of Subscribers.

8. Number of Churches organized during the year.

9. Contributions to benevolent objects, such as

Home Miss. \$ ———

For. Miss. \$ ———

Bib. Soc. \$ ———, &c. &c.

10. Other interesting facts, such as the erection and completion of Church edifices, number of young men preparing for the Ministry, Monthly Concerts, &c.

* In estimating these numbers, those conversions and additions only should be included, which shall have taken place in *that part of the year*, extending from April to April, during which you are under commission from the A. H. M. S. If the *whole year*, from April to April, be covered by the commissions of the Society, you will report the conversions and additions for the whole year.

Appointments by the Executive Committee of the A. H. M. S., from December 15th, 1838, to January 15th, 1839.

Re-appointed.

Rev. Wm. Waith, Napoli, N. Y.
 Rev. Edmund Ingalls, Mayville, N. Y.
 Rev. Richard Dunning, Yates, N. Y.
 Rev. M. Jewell, Peruville, N. Y.
 Rev. J. N. Lewis, Fairfield, N. Y.
 Rev. S. Ellis, Triangle, N. Y.
 Rev. J. W. Paddock, Oneonta, N. Y.
 Rev. A. Parmelee, Middlefield Centre, N. Y.
 Rev. A. J. Parker, Shipton, Lower Canada.
 Rev. Tyrrell Blair, Centerville, N. Y.
 Rev. J. W. Woodward, Shrewsbury, N. J.
 Rev. F. R. Gray, Newark and New-Providence, Mo.
 Rev. Henry J. Fries, Greensborough, Md.
 Rev. Daniel Beers, Orient, L. I.

Rev. O. C. Thompson, St. Clair, Mich.
 Rev. Cyrus Nichols, Racine, W. T.
 Rev. James H. Shields, Bainbridge, Ind.

Not in commission last year.

Rev. R. T. Everest, Barrington, and Third Ch., Starkey, N. Y.
 Rev. Alfred Eddy, Ontario, Wayne County, N. Y.
 Rev. Milo N. Miles, Newstead, N. Y.
 Rev. William Williams, Scriba, N. Y.
 Rev. Jairus Wilcox, Geneseo, Ill.
 Rev. B. F. Morris, Carthage, Ill.
 Rev. Joseph Labaree, Liberty, O.
 Rev. B. W. Reynolds, Burlington, Iowa Ter.
 Rev. J. C. Moore, West Milford, N. J.
 Rev. W. A. Adair, Alleghanytown, Penn.
 Rev. Simeon Woodruff, Berrian Co., Mich.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from December 15th, 1838, to January 15th, 1839.

MASSACHUSETTS—

| | |
|---|-----------|
| Missionary Society, by B. Perkins, Assist. Tr., | \$1250 00 |
| Andover, South Parish, bal. of coll., | 14 00 |
| Blandford, Eli Pease, by O. Sage, | 10 00 |
| Boston, legacy of the late Richard Cobb, by James C. Dunn, Ex'r, | 2500 00 |
| Great Barrington, Coll. by Rev. J. U. Turner, | 20 00 |
| Mosson, A. W. Porter, Esq., to const. Rev. David R. Austin a L. D., | 100 00 |
| Northampton, a friend to the A. H. M. S., | 19 00 |

CONNECTICUT—

| | |
|--|-------|
| Farmington, Mrs. Mary Rowe, by Deacon E. Porter, | 20 00 |
| New-Haven, Central Sab. Sch. Miss. Assoc., by C. B. Whittlesey, Sup't, | 57 60 |
| Norwich, First Cong. Soc., to const. Rev. H. P. Arms a L. M., | 50 00 |
| South Britain, Cong. Soc., to const. Rev. O. B. Butterfield a L. M., | 39 00 |
| Stonington, Fem. Aux., 18; Juv. Miss. Soc., 2, by Miss Sheffield, | 20 00 |

NEW-YORK—

| | |
|---|--------|
| Centerville, Green Co., Ch., by Rev. T. Blair, | 33 00 |
| Cutchogue, Pr. Ch. by Mr. Young, | 5 00 |
| Jamaica, Presb. Ch. Mon. Con. Coll., by Mr. Rider, | 13 00 |
| New-York City, viz: | |
| Allen-street Pr. Ch., of which 100 is from M. O. Halsted, Esq., to const. Mrs. M. O., Miss Phebe Ann, and Enos J. Halsted, Life Members, | 376 78 |
| Bleecker-street Ch., Coll., 56; J. M'Comb, 25; C. Deming, 5; T. Griffing, 2; Henry Smith, 5; E. Paine, 5; J. Denison, Jr., 5; J. C. Goddard, 1, | 104 00 |
| Brainerd Ch., of which 200 is to const. Rev. Asa D. Smith and Christopher R. Robert, Life Directors, 314 19; Ladies, of which 60 is to const. Mrs. Sarah Ann and Miss Mary Williams Smith, Life Members, 72 00, | 386 19 |
| Central Ch., Sub., in part | 82 57 |
| Duane-street Ch., Joseph Otis, 100; N. T. Jennings, 15; Samuel Stevens, 10, | 125 00 |
| Mercer-street Ch., Sub., in part, by T. S. Nelson, | 157 35 |
| Pearl-street Ch., Coll., \$81 90; L. Corning, to const. Rev. Benjamin W. Chidlaw, of Paddy's Run, O., and Ninian Bannetyne, and Isabella Johnston, of New-York, Life Members, 100, | 181 90 |
| Second Avenue Ch., Henry C. Porter, | 5 00 |
| Ramapo, N. Y., Rev. S. Fisher, D. D., | 2 00 |

LOUISIANA—

| | |
|--|------|
| Baton Rouge, Maj. G. Loomis, U. S. A., | 5 00 |
|--|------|

OHIO—

| | |
|--------------------------------|------|
| Tiffin Ch., by Rev. S. Dunton, | 7 35 |
|--------------------------------|------|

INDIANA—

| | |
|--|-------|
| Bath, Cong. Ch., by Rev. M. H. Wilder, | 26 00 |
|--|-------|

ILLINOIS—

| | |
|---|-------|
| Morgan Co., Mrs. Prentiss, by Rev. A. Hale, | 10 00 |
|---|-------|

\$5619 74

K. TAYLOR, Treasurer.

Receipts of the Philadelphia Agency from December 15th, 1838 to January 15th, 1839. Rev. G. N. Judd, Secretary.

NEW-JERSEY—

| | |
|---|-------|
| Shrewsbury, N. J., Bezeleel Woodward, to const. Rev. James W. Woodward, of Shrewsbury, and Rev. George H. Woodward, of Stafford, Ct., Life Members, | 60 00 |
|---|-------|

PENNSYLVANIA—

| | |
|---|---------|
| Franklin, by J. Lyons, | 10 00 |
| Montrose, Pr. Ch., 2; Walter Foster, 1, | 3 00 |
| | \$73 00 |

Receipts of the Central Agency at Utica, N. Y. from December 18th, 1838, to January 9th, 1839. Rev. A. Crane, Secretary.

| | |
|---|----------|
| Augusta, Coll., 17 25; W. H. Chandler, to const. Miss Mary Anne Chandler a L. M., 30; J. J. Knox, to const. Mrs. Catherine Taylor, Mrs. Eliza Ann Williams, and Miss Cordelia L. Knox, Life Members, 100, | 147 25 |
| Exeter, | 10 25 |
| Madison, by Deac. Whitcomb, | 17 00 |
| Marshall, | 5 98 |
| Mexicoville, | 16 06 |
| New-Hartford, in full to const. Rev. Moses C. Searle, a L. D., | 56 78 |
| New-York Mills, | 22 72 |
| Richland, by Rev. R. Robinson, | 22 32 |
| Utica, First Ch., in part, | 27 62 |
| Bleecker-street Ch., | 28 00 |
| Volney, by Rev. J. Doane, | 13 00 |
| Waterville, | 26 11 |
| Westmoreland, in part, | 14 25 |
| Whitesboro, Cong. Ch., | 20 50 |
| | \$427 84 |

E. P. Hastings, Esq., Detroit, Mich. acknowledges the receipt of the following sums.

| | |
|---|-------|
| Detroit, Sab. Sch. Class, by Mrs. Boutwell, | 92 |
| Gull Prairie, Coll. by Mr. Eldred, | 45 00 |
| Pontiac, Cong. Ch., | 36 28 |
| Sylvan, First Ch., by H. Root, | 20 00 |
| Mrs. Rebecca Brooks, | 5 00 |

\$107 20

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

A PHYSICIAN'S RESPONSIBILITY IN REGARD TO THE SOULS OF HIS PATIENTS.

THIS subject is one concerning which I have heard but little said, and noticed but little written. If the narrative I am about to communicate will have a tendency to awaken an interest in regard to it, my earnest desires will be gratified.

In the course of my pastoral duties two or three years since, I fell in with a physician from a neighboring town, who manifested a disposition to enter into social conversation. The subject of temperance, I found, was to him a favorite theme. And it was as agreeable and important in my estimation as in his, and so we spent some time in conversing upon it. This animated conversation opened the way for me to introduce another, and to me still more engrossing subject. But upon this latter topic, which involved the necessity of personal piety, there was with him a very different degree of interest, if the word interest is allowable. A cold reserve soon gathered upon his countenance. And yet we had proceeded so long in agreeable and exhilarating conversation, and our views had been so entirely coincident, that it was difficult for him to evade the inquiries presented to him. How correct an index the countenance often is to the heart! Without any question it was so in this case. Cheerfulness was just beaming out like the mild rays of a summer sun. Now, sadness and gloom rise up like a dark portentous cloud. How true

it is, that the things of the Spirit of God are foolishness to the natural man. They are spiritually discerned, and hence he has no experimental knowledge of them, and so, of course, no love for them.

How to close the interview, so as to expect good to result from it, gave me anxiety. It was a critical moment. An unwelcome subject was thrust upon him unexpectedly, and yet in a way which he could not censure. The crisis was at hand. Whether this subject should be considered or rejected was now the question for immediate decision. Both were in a delicate situation. But trying as my circumstances were, assistance came in season; wisdom was given. A train of thought rushed into my mind, which was immediately presented to him. The following is the substance of it. "Were you, sir, to be in the constant practice of endeavoring to exert a direct religious influence over your patients, as opportunities present themselves, and by doing it, might become the instrumental cause of leading fifty individuals in the course of your life to embrace the offers of salvation; and these fifty of leading five hundred to do it in the course of their lives; and these of leading five thousand to do it in the course of their lives; and these of leading fifty thousand to do it in the course of their lives; and so on in the same ratio to the end of time, ought you not to be answerable, in some important and solemn sense, for the production of this vast amount of direct and indirect usefulness?

And, on the other hand, were you to neglect the necessary efforts to exert such an influence, and by your indifference and inattention to become the instrumental cause of so leading, or rather misleading fifty individuals, as to have them fail of the great salvation; and these of leading five hundred others to the same dreadful result; and these of leading five thousand; and these of fifty thousand to the same result; and so on in the same ratio to the end of time, ought you not to be answerable, in some important and solemn sense, for this vast amount of injury thus directly and indirectly occasioned?" He listened attentively, and intimated that there was at least some plausibility in the statement; and upon this we parted. But he could not so easily separate himself from this presentation of personal obligation; it followed him wherever he went; release from it he could not obtain. It was fastened "like a nail in a sure place." It was a "barbed arrow" which could not be extracted. It went deep, because directed and enforced by the Divine Spirit. Arrows from the "quiver of the Almighty" are not aimed in vain. About four or five weeks afterwards I attended a protracted meeting in the town in which he resided. He attended, and was evidently a deeply interested hearer. That dark cloud had passed away, and the beams of the Sun of Righteousness lighted up his countenance. An opportunity was soon afforded, and he opened his heart freely to me. "I am glad to see you," was the salutation; and then with deep emotion proceeded: "O, that load of responsibility you disclosed to me! never could I get relief from its weight until found in giving up my heart to God, as I trust I have been enabled to do." In the intervening time, his wife had discovered some of the solemn responsibility resting upon her, and had also, as she hopes, found peace in believing. Her peace came first, and this augmented, rather than diminished his distressing anxiety. The critical season at length arrived in which the scale was to be turned and his

destiny decided. A few nights previous to this interview they retired, but his troubled spirit could find no rest. After some conversation, he remarked that his fears and anxiety seemed to be subsiding, and that his case appeared nearly hopeless. She could not have things terminate or remain so, at least without most importunate prayer. She proposed that they should seek heavenly aid. Her plan was acceded to—they arose—they meditated—they knelt—they wept—she prayed from an overflowing heart; and while they were "yet speaking" the answer hopefully came—peace flowed into his troubled soul like a river. "Is it possible," thought he, and before she closed, "that I am forgiven." After this conversation with him, she related the circumstances still more fully and affectingly. "A poor broken piece of work I made of it," was the remark in alluding to her prayer; "but I trust it answered a good purpose." Subsequently both united with the church, and whether he is now actually engaged in endeavoring to lead fifty souls to embrace the great salvation, the searcher of hearts knows, and the judgment day will reveal.

If these facts meet the eyes of others of the same profession, I hope they may produce equally salutary results; and if this narration awakens sufficient interest to call forth something from abler pens upon the same subject, I shall be happy in reflecting upon the disposition made of the time consumed in furnishing it.

ON CONDUCTING BIBLE CLASSES.

[Furnished by a Clergyman.]

Having reason to believe that many of my younger brethren are at a loss in conducting Bible classes, from the want of experience, or the suggestions of those who have gone before them in the ministry, I venture to offer, as not unsuitable to the "Pastor's Journal," the following hints.

In conducting Bible classes, there are two objects to be accomplished—the first, indeed, being only a means of securing the second; and yet both are to be carried on together. These objects are—

1. To explain the passage to the understanding.

2. To enforce its lessons on the conscience and the heart.

My purpose, at present, is to make some suggestions in reference to the first of these objects. As the spiritual uses of scripture facts and doctrines are familiar to every preacher, it will not be necessary to offer hints on the latter topic.

1. A Bible class should be organized with the understanding that its members will continue their attendance steadily, punctually, and for a number of successive months. Without these points secured, it is almost useless to enter upon a *connected plan* of study.

2. Study the Bible in its natural connection of *facts and doctrines intermingled*. Some have chosen to take the facts by themselves as mere history, and the doctrines also in a separate form, artificially arranged, as a system of theology. This may be useful to more advanced students, but there can be no question that there is much power and beauty in both the ethics and the history of scripture, in the connection which the Holy Ghost has given them, which are lost by any artificial combination whatever.

3. Honor the received translation. Depend upon it there is no other superior to it as a whole; and even with respect to those particular parts which scholars have been most disposed to question, it is observable that the older, riper, and more pious, are disposed to tinker the translation much less than the younger, more ardent, and less judicious scholars.

4. It will be well to use Bibles of the same edition; reference Bibles are to be preferred, e. g. those published by the American Bible Society. The conductor of the class ought to have present at the recitations, a concordance, and a good set of maps.

Other helps to be used will be mentioned hereafter.

General Plan.

The study of the Bible, for convenience, may be divided into the following portions.

I. From Genesis to Isaiah, except Ezra, Nehemiah and Esther. This division will need little illustration from any other history than what is found in the Bible itself.

II. From Isaiah to the end of the Old Testament, embracing Ezra, Nehemiah and Esther in their chronological places. This division requires much illustration from secular history, particularly the history of the Assyrian, Persian, Grecian and Roman monarchies.

Between this portion and the New Testament, a chasm exists embracing about 400 years. The class ought to be furnished with some concise view of the principal events which took place during this period with reference to the Jews, Egyptians, and the monarchies above mentioned. They will thus be prepared to study many things in the New Testament which they would not otherwise understand.

III. The third division consists of the Gospel and the Acts.

IV. The last portion should be epistles and the Revelation—the former being studied in their chronological order, and with reference to the time, place, and other circumstances of their history.

I now propose some suggestions in respect to the carrying out of the foregoing plan.

It should be remembered, that the books of scripture are not all in chronological order. Though the matter of each is inspired, the order in which they are arranged is of human origin, and by all acknowledged to be, in many cases, incorrect. The same is true of some things in particular books, e. g. the Psalms, and the particular predictions of the prophets, are collected, but not arranged. For information on a variety of such topics, *introductory to the study of the scriptures*, the class ought to read

an excellent little work published by the American Sunday School Union, called the "SCRIPTURE GUIDE." The class should study the books, and the several parts of those, which are not chronologically arranged, in the order of time. As far as practicable, let the facts of the sacred narrative be considered and studied in *groups*, i. e. let those which naturally belong together be considered first as a *whole*, and afterwards in detail.

I. *Genesis to Isaiah.*

With the class before you, take the Bible, and opening to Genesis, ask such questions as these: "Who wrote this book? How do we know that Moses wrote it? How long a period of time does it embrace?" &c. Point out its leading topics, such as the creation, the apostacy, general history of the world to the flood, origin of the chosen family in the calling of Abraham, and the particular history of that family to the bondage in Egypt, &c.; the class meanwhile following in their own Bibles the references which the teacher makes. When this is done, and the pupils have been questioned on the exercise, so that by repetition the items are fixed in the memory, a specific group of facts may be given out as a lesson, e. g. the *creation*, comprising the first two chapters, the *fall*, chapter 3d, &c. Use no *question books*. These render the exercise more a thing of the memory than of the understanding; whereas, if you would keep up an interest, let there be a colloquial freedom in the recitation. In order to secure this various expedients may be tried, e. g. start analogies between the persons and facts, in the lesson, and others in sacred or secular history, or in the knowledge of the class, and ask how they regard such a principle or act? "Is it right? Was it true? What would you have done?" &c. And thus, by waking up the mind of the pupil, you will get the answers desired. For it may be affirmed, that the reason why it is hard to get the pupils to say any thing in answer to the inquiries of

their teachers, is, they are not *sure* that they have any thing to say.

Accompanying the recitations there should be a constant consultation of parallel passages, and references to the map, and an exposition of such customs of oriental nations as the text renders necessary.

Great improvements are almost every year taking place in the maps which relate to the countries mentioned in the Bible; and it will be well to procure those which are recent, and which are well recommended by biblical scholars. Those of the A. S. S. Union are, in general, well edited. Alexander's Geography, the Union Bible Dictionary, and Robinson's Calmet, will answer a better purpose than any scripture gazeteer, besides supplying an immense amount of other matter of great value, and indispensable to the teacher of a Bible class.

Oriental customs are well explained in Nevins' Biblical Antiquities, and also in Bush's illustrations of the Bible. This latter work collects from many sources the observations of travellers which go to make the meaning of particular passages of scripture intelligible. If the class can get access to such works as Manners and Customs of the Bedouin Arabs, Incidents of Travel in Egypt, Arabia and the Holy Land, and Jowett's Researches in Palestine, they will be greatly benefitted. The first of these will be especially useful in studying the book of Job.

In this way, the books of the first division may be gone over. *Reviewing* may be practiced to great advantage, by pausing and looking back from certain leading epochs such as the flood, the exodus, the settlement in Canaan, the accession of Saul, the division of Israel from Judah, &c. In studying the Psalms, great pains should be taken to ascertain, as far as practicable, the occasion on which each was written, and to read in connection with it the portion of history to which it belongs. In this, Townsend's arrangement of the Bible, recently published, will be found very valuable.

[To be continued.]

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark xvi. 15.*
How shall they PREACH, except they be sent? *Rom. i. 15.*

Vol. XI.

MARCH, 1839.

No. 11.

Excuses

FOR NOT GIVING TO THE CAUSE OF BENEVOLENCE.

CERTAIN apologies and excuses for withholding aid to the cause of benevolence pass currently among good men, it is believed, rather from the want of examination, than from a deliberate conviction of their goodness.

1. "*I have done my part.*" There may be circumstances where this excuse can be properly pleaded. Cases may exist, where by *explicit agreement* among the individuals of an association, the just proportion of expense to be furnished by each for the promotion of the common object is well considered and defined. Each may know with certainty what is "his part." But these conditions do not usually apply to the cause of benevolence. The community has no common standard, no received rule by which to decide each man's duty. Were there any general scale of assessment, of acknowledged authority, fixing what every man ought to give, each might then know what "his part" is; but this is not the case. Christ has no where given us permission to measure out for ourselves a specific portion of work, or a certain amount of expense, beyond which we have further duty. He has assigned to his people, as a whole, the instrumental conversion of the world; and in accomplishing it, each must do—not this part, nor that, merely—but *all he can*. If any individual withhold his efforts and his aid, he will be counted guilty; still the *work must be done*; and the duty of doing it devolves on others. The law which requires

us to love God "with all the heart, with all the soul, with all the strength, and with all the mind," implies also a claim on all our substance, if his cause require the sacrifice. The limitations of our benevolence are to be sought, not in what we *have done* for any object, but in our *ability*, and the just claims of *other* objects upon our regard. No man, therefore, can say he has "done his part" for the Lord's cause in general, till the *work* is all done or his ability is exhausted—till he has repaid the debt he owes to the Saviour—till the law of love has no more claim upon him. And no man "has done his part" for a given branch of benevolent action, till he has done all that he can do without violating other obligations laid upon him by the same Master.

The plea "*I have done my part,*" as it is usually urged, is nothing else than *past* duty used as an argument against *present* duty.

2. "*I am in debt: I must be just before I am generous: my means belong to my creditors, not to myself.*" We would not say aught that might diminish the delicate scrupulousness of mercantile integrity. A nice sense of justice is too rare a virtue to be the subject of needless animadversion. But are all who make this plea so consistent as to be fairly entitled to its protection? Perhaps none who have failed in business, and are in debt, however keen their sense of commercial honor, feel bound to do without the necessary food and raiment for themselves and families. And many, while endeavor-

ing to pay their debts, feel that they may lawfully encounter expenditures other than for mere necessities, on the ground that they must sustain a reputable standing in society. Among these expenses, there are many items which if closely examined, prove to be mere personal indulgences. Of the thousands who were prostrated by the late commercial embarrassments, how many, while endeavoring to retrieve their affairs, live in the same houses, dress in the same general style, send their children to the same schools, have their tables as well furnished, and—a few obvious extravagances excepted, such as expensive parties, carriages, &c.—live as well as ever; yet feel freed from all obligation to give to the cause of benevolence, *because they are in debt!* Why should they not include the claims of charity among those personal expenses which they feel at liberty to retain? Are they not as useful to the symmetry of virtue in the soul, as conducive to keep a man's heart and habits right, and to give him influence in society, as most of those expenses which he incurs without for a moment questioning their propriety? Will not his creditors have more confidence in his integrity and ultimate ability to pay, if they see him unshaken in his principles, and that he keeps on giving, than if he stops entirely? True, the bankrupt should *reduce* his charitable appropriations, for the same reason that he reduces his equipage, table expenses, &c.; but is it consistent for him to retain the latter, as quite indispensable, and yet give up the former? Ought he to make the cause of Christ the first and principal subject of retrenchment?—to “begin at the house of God” before he comes to his own house?

Many who are in reduced circumstances refuse to give to charitable purposes, because they cannot give on the same liberal scale as formerly; their pride revolts from being associated with the humbler class of contributors. But is this a right state of heart? The poor are not excused because they can give only a little. “Every man according to his ability,” is the sacred rule. Many who are in indigent circumstances feel it to be not merely their *duty*, but also such a *privilege* to give, that they practice great

simplicity of living, and make painful sacrifices in order to cast only a mite into the treasury of the Lord. And it may well be doubted whether any man, who has talents for business or hands to labor, even though he have nothing else, is not bound to raise something for charity, from this *natural capital*, which he receives from the Lord and not from man.

Again, the plea we are considering is urged by some whose method of business *always keeps them in debt*. It is their policy to use their credit so largely as to be continually pressed for the means of payment. They do this because, in the end, they expect to reap larger profits. Now, as their embarrassment is voluntary—is incurred as a means of greater wealth, can it lawfully be pleaded as a reason why they should not give to benevolent objects?

Far be it from us to persuade men to give their money in charity where *conscience* does not fully sustain them in it. *To have conscience consulted* is what we seek. The root of the evil of which we complain is, that worldly maxims and habits are allowed to control the usages of good men, without their examining for themselves the grounds of duty, in the calmness of the closet and the light of the Bible. It is commonly supposed that the occasions are numerous in which it is hard to know what is right: but does not the perplexity arise from within? Does not the darkness flee away when the heart is properly affected? The Christian who carries his religion into his business, or rather makes his *whole life* religion, and consequently, makes his business a *part* of his religion, who writes “Holiness to the Lord” upon house, and store, and leger, as well as upon his pew and his Bible—will seldom be at a loss to discern the line of duty, even in the most intricate circumstances. Whether such men *give*, or *decline* giving, we may safely conclude they *do right*. But he assuredly does wrong, and deprives even his charities of half their value, who, instead of making them the subject of prayer and principle, gives or refrains, in obedience to the mere impulses of feeling, or the unregenerate maxims of the world.

Correspondence of the A. H. M. S.

REVIVALS.

From Rev. J. B. McCreary, Great Bend, Pa.

I am happy, my dear brother, that God has enabled me to make such a report of my labors for the quarter ending this day, as will gladden the hearts, and strengthen the hands of A. H. M. Society, in their benevolent and successful efforts to build up the waste places of Zion. We had, during the past summer and fall, a very interesting Sabbath school and Bible class, under my direction. The children generally, within a mile, and several others who lived from two to three miles distant, attended the school, and those who sent them were much interested in it. They furnished us a library, worth about \$20. Among the good results were two or three cases of conversion before we were obliged to close the school, at the commencement of winter. About the first of November there was a meeting here of the Presbytery of Montrose, to ordain and instal me pastor of the church in this place. The day was very stormy, but the exercises were attended with much solemnity. Our meetings continued to increase in interest, until the first Sabbath in December, when I administered the sacraments of baptism and the Lord's supper for the first time. Eleven were added to our church, eight of them on profession of faith. The ever blessed Spirit, was abundantly in the midst of us, shedding abroad upon both saints and sinners his convicting and sanctifying influences. We had felt for some time previous, but more sensibly at that communion season, that some special effort must be made to gather the perishing multitude around us into the ark of safety. Accordingly, we appointed a protracted meeting, which commenced on the 8th of December. The meeting was largely attended—was con-

ducted with the utmost decorum and solemnity; the Holy Spirit accompanied the truth with great power. Many Christians returned from their wanderings, and from seventy to eighty souls profess to have been born again; a part of them belong to adjoining congregations and to different denominations. The result of these efforts upon this place, previously noted for vice and immorality, has been most happy. While there are many who still harden their hearts and refuse obedience to God, yet the whole moral aspect of the place is entirely changed—the friends of the Redeemer have gained the ascendancy in influence; and I trust, that through Christ strengthening us, we shall hereafter be as a moral “light-house” to many voyagers upon the dark ocean of perdition, instead of the “place where Satan’s seat is.” The converts are principally in the morning of life, and of an influential part of society. A number are young heads of families, who, in every instance, so far as I know, have erected the family altar. Those who, previous to the meeting, constituted this church, have been greatly strengthened, and have mostly, if not all, returned to “the strong hold,” from whence some of them had strayed away; and several, who had for a length of time, indulged the hope of a saving interest in the Saviour, have now fully professed Christ before men. We had another communion season, on Sabbath before last—it was the most solemn and interesting day ever witnessed in this place. Forty-nine individuals were added to our church, all but one on profession of their faith; making in all sixty within the last two months, and all on profession of faith except four. There are still a number more who we expect will unite with us before long. My labors during the quarter, have been of such a character, that I am not able to give a very systematic or definite account of

them. I have attended, upon an average, one public meeting every day during the term—have made a large number of visits to families, and to individuals—baptized about forty individuals, twenty of them adults—the monthly concert is regularly attended, and a collection made for missionary purposes. We had an interesting temperance meeting a few days since, and have commenced a systematic effort in behalf of that good cause.

These are briefly the more prominent facts, relative to my labors during the time embraced in this report. The state of religion here is still interesting, and there are, at the present time, extensive revivals, in several congregations within the bounds of, and connected with this (Montrose) Presbytery.

*From Rev. E. J. Sherrill, Eaton,
L. C.*

For a few weeks past, the Lord has shed upon us the reviving influences of his Spirit. Christians have been quickened, and sinners—the aged, the middle aged, and the precious youth—converted to God. I can give no glowing description of the work—it is unnecessary. Time and eternity will give us the results. We had no foreign aid, no protracted meeting. The number of converts is not large, but I trust fifteen or twenty, during this gracious visitation, have entered on a course that will conduct them safe to the haven of eternal rest.

From Rev. E. Hoyt, Salem, Mich.

We have been using some special means of grace, and some precious youth have come over to the Lord's side. With the blessing of God, some ten or twelve have, we trust, truly submitted to him whose right it is to reign. Our school-house has been crowded with attentive hearers of the word.

*From Rev. C. M. Seaton, Mooers,
Clinton Co., N. Y.*

During the past season, circular church conferences have been held in several of the churches in this part of the county. In connection with three of these conferences, we have held "protracted meetings," with favorable results. The meeting at this place, commenced on Tuesday, September 25th, and closed on Sabbath eve, October 7th. We were assisted by the pastors of the neighboring churches; also by Brother S. R. Woodruff, of West Port, Essex county. In general, there was a very good attendance through the meeting; on some days our house was crowded to overflowing. The assemblies were solemn, and it soon became manifest that the Spirit of the Lord was at work. Many were found inquiring the way to Zion with their faces thitherward, and many, we hope, were, through the blessing of God, brought out of darkness into his marvellous light. In little more than a week from the close of our protracted meeting, as such, (though in this interval frequent evening meetings were held,) we again commenced in a neighborhood in a distant part of my parish, where several members of our church reside. In this place an interesting Sabbath school has been sustained except during the winter months, and a good degree of interest manifested in our weekly lecture and prayer meetings. At first there was some opposition to the meeting, principally from some of our brethren of another denomination, who were apprehensive that we should "manufacture converts," rather than be the instruments in the hands of God of turning men from sin to righteousness. Before the close of the meeting, however, this opposition was all overcome, and these very individuals labored joyfully with us for the salvation of sinners. Our meeting has continued about a week. As our accommodations were no better than a district school-house afforded, the place was soon found "too strait for us," and many at different times dur-

ing the meeting were obliged to go away, because "there was no room for them" within. Here also, many, we trust, gave their hearts to God. But it is impossible to speak definitely of members. No particular pains were taken at the time to ascertain *how many* were subjects of the work, believing that such estimates are usually erroneous. In regard to those who are cherishing hopes, it doubtless will be found that some have "no root in themselves," and that others who have apparently "received the word with joy," will be "choked with cares, and riches, and pleasures of this life, and bring no fruit to perfection." Only eleven have yet united with this church, fourteen with the Congregational church in Chazy and several with the Methodist and Baptist churches in this place. We expect more will unite with us prior to our next communion season, and some others will probably connect themselves with other denominations.

The converts include persons of all ages, from the child of ten or twelve, to the man of gray hairs. One is quite aged, several considerably past the meridian of life.

From Rev. E. D. Kinney, Darien, Connecticut.

Just before my last report, your Missionary commenced holding a

meeting for prayer and preaching every evening. God saw fit to smile on these efforts, and crown them with a good degree of success.—Christians were refreshed and edified, and led to devote themselves anew to the work of the Lord; and between twenty and thirty were brought to indulge a hope of having experienced a change of heart. On the first Sabbath in January, seventeen of the converts were received into the church on a profession of their faith in Christ.

In the results of this effort, we have substantial proof that God still regards the covenant which he made with Abraham, where he promised to be his God and the God of his offspring. Sixteen out of the seventeen who joined the church, were the children, or the adopted children, of church members. These results also afford pleasing evidence of the smiles of God upon Sabbath schools. All these converts I believe are, or have been, members of the Sabbath school. They are all youth, from thirteen to twenty-two years of age. We would give *all the glory to God* for these blessed results.

The last week of the protracted effort was occupied with temperance. The subject was presented to the people and they were invited to sign the *new* pledge, at each school-house in the society, six in number; and between ninety and a hundred gave in their names. We then met and organized a society on this plan.

Reports of Missionaries.

IOWA.

From Rev. J. S. Clarke, Fort Madison, Iowa.

Since my previous report, nothing special has occurred, except that our little church, in her peaceful march towards heaven, has been brushed by the tempest of discord that is sweep-

ing over the land. A division has been effected, five of our members having left us to be formed into another church. We are, however, not discouraged. Those who remain are more united than ever.

We have a comfortable place secured for this winter. I have hired a house to dwell in, and occupy the lower part for a school and meetings.

Whether they will compensate me is at their option. I could have rented this part of the house for \$60, but as there was no tolerable place for meeting but this, we have no alternative but to furnish this room for public worship; or retire to some new field of labor. The people are very kind, and are disposed to contribute according to their means.

Since my last, at the urgent request of some individuals, I have formed a church at Burlington. It consisted, at first, of twelve members; three intelligent men were ordained elders. Last Sabbath I preached there, and administered the Lord's Supper. Five members were added; and on visiting the people, I found a number more who will join on the first opportunity. This is an important place, and they are disposed to give a good support to a minister. Du Buque also, 180 miles north of this, is a place of much importance, containing twelve or fifteen hundred inhabitants. We want an addition to our number of laborers—men who will faithfully preach the Gospel to the rapidly increasing population of Iowa.

MISSOURI.

From a Missionary in Southern Missouri.

IN LABORS ABUNDANT.

During the year, my labors, I believe, have not been less abundant than usual. I have travelled since the first of April, on church business, not including my riding in the immediate vicinity of home, upwards of one thousand miles. I have been present and assisted at thirteen communion occasions, two ordinations, one installation, and have myself been installed pastor of a church during the past season. I have preached about four times a week, and have also frequently assisted in teaching our Sabbath school, the labors of which in my absence, have generally devolved on my wife alone.

In this department of labor we greatly need help.

The above forms an outline of the work of the year, to complete which, add in your imagination other pastoral duties, such as family visitation, attending on the sick and dying, &c.

My situation here is in some respects an undesirable one. Our population amounts to about five hundred. In this number, we have Methodist, Baptist, and Cumberland churches, besides our own, to say nothing of the Catholics, who, however, outnumber any other single denomination. The results of a man's labor cannot in such circumstances, so far as this place is concerned, make much show on paper. Had it not been for my relations to the south of the state generally, which is *almost* without our ministry, I should have gone to another field whither I have been invited two or three times. The few ministers in southern Missouri have the whole of the state thus denominated as their field—hence the amount of riding we have to perform. I am now in my ninth year in Missouri. Our long rides make our work toilsome; sometimes in snow and cold; sometimes in heavy rain, and sometimes in the almost broiling sun: yet I have never, in all this time, been prevented in a single instance from preaching, through sickness. I certainly have reason to thank the Lord.

From Rev. F. R. Gray, New-Providence, Mo.

At the date of my last report, fevers were prevailing, through all this region. The mortality was not great; indeed, considering the extent, and almost universal prevalence of disease; the mortality may be considered as very small. This sickness, to a considerable extent, prevented the regular assembling together of a great portion of our congregations during the months of September and October. The consequence was the abandonment of our Bible class, Sab-

bath school, and almost of our meetings for public worship on the Sabbath.

But through the kind providence of God, we are permitted to proceed again with our meetings and other services, except that our Sabbath school and Bible class have been discontinued till spring opens again. The reason for this is the scattered state of the settlement, and the impossibility of getting all together at any one place, except the place where we worship during the summer. Having no suitable place of worship we have to meet at the private houses of the members, in different neighborhoods.

The First Monday in January.

The last monthly concert was a meeting of more than ordinary interest. While lifting up our supplications for the heathen, our hearts seemed to enlarge with love to God and men, and with confidence that the Lord would hear and help us from on high. And, I think, we all felt that it was good to be there.

ILLINOIS.

From Rev. John J. Miter, Knoxville, Ill.

When I last wrote you, we were expecting in a few weeks to be deprived of our meeting house. But the eye of man cannot pierce the veil of the future, or see the opening door of providence. In a short time the house went into the possession of a devoted friend of our church; and thus, by a single revolution in providence, the Lord has made it ours. This will furnish time for the erection of a more permanent building, than was contemplated in my former report.

With a few exceptions, the congregation has been uniformly large,

since my return from the East. Often the house is literally crowded. I have been delivering a course of sermons on Sabbath morning, on the evidences of Christianity. They have been well attended. If these exhibitions of the "corner stone" of religion do not result in the immediate conversion of the sinner, I feel confident they will prepare the way for a more pungent appeal to his conscience.

Temperance.

A united effort is making through our state for the repeal of the "license law." On New-Year's day I delivered an address at Monmouth, Warren Co., before a county convention, called for the purpose of forming a county temperance society. The meeting was large, and the society formed embodies a good proportion of the influence of the county. Yesterday a convention was held at this place for the same purpose. Nor did the badness of the travelling prevent a full meeting. The proceedings were also marked with great unanimity. A county society was formed, and a petition, for the repeal of the license law circulated and numerous signed.

Our town society, also, has buckled on the harness anew. About four hundred copies of the Temperance Herald have recently been circulated, and a number of new signatures obtained. Both at Monmouth and this place, many of the young men of talent are taking hold of this enterprise with a zeal worthy of the cause and the character of the West.

The first Monday in the year we observed as a day of thanksgiving and prayer for the conversion of the world. Two societies, male and female, are now connected with our church, embracing the two great objects of Domestic and Foreign Missions. We believe the Gospel will never be sent over the walls of China, nor to all the isles of the ocean, until the command is strictly obeyed: "Beginning at Jerusalem."

THE INFLUENCE OF CLIMATE ON CHARACTER.

In our last number, in speaking of the apparent apostacy of professors when they go to the West, we asked "what does it mean?" From the communication of our correspondent below, it may be inferred that the phenomenon is to be ascribed to *climate*. There seems to be something in the nature of the *soil*, which affects at least the *moral climate* of some portions of the country.

Some good men have *started* for the West, with all the apparent missionary zeal of Paul. But before they have reached "their field," it has either evaporated, or been buried in a napkin, until they could convert enough of the prairie and the grove to their own use, to prevent the trouble of living by faith. This is the religion that will thrive better in the old cultivated vineyards of the East, than in the unbroken soil of the West. Hence, those whose missionary spirit moves them only when they listen to some graphic description of the West, should remember, that there is often more excitement in gazing on the glowing canvass, than on the original landscape: and also, that a responsible work seems more easily performed under the exhilarating influence of *oratory*, than when the prairie tempest sweeps full in the face.

We therefore want *men for this climate*, who have been so tried in the furnace of temptation, that they can resist the appeal which the *rich and cheap* land of "The Valley," makes to human cupidity. Send us *such* men. But all others need the more concentrated heat of an eastern sun to ripen them for heaven. Their migration hither is often a sore evil, at least "under" a western "sun," to themselves and others.

THE GREAT WEST.

Population.

Clearly to appreciate the importance of Home Missions, the leading men in our eastern churches, who are gifted with political as well as

spiritual discernment, should travel through this valley. It is not like the strip of bottom land which sends forth its luxuriance on the banks of the Hudson, or the Connecticut. It is the "Great Valley," which is to contain two hundred millions of souls, when the population of our nation shall amount to three hundred millions. When that moment arrives, *two thirds* of this powerful republic will be in the West.

Influence on the rest of the Union.

What then will be the result, when the predominating influence of the Mississippi valley shall mingle with and bear along the influence of the Atlantic states? Is it, ultimately, to rise and roll its surges over the noble monuments of religion which our fathers reared in the East? Or shall its broad and fertilizing waters "make glad the city of our God?"

Influence on other lands.

And the same influence which the West sends forth, at home, will be felt over the world. If it shall have been purified with that purple stream which flows from Calvary, it will not only bless this land, but also send its messengers of "glad tidings" to the throne of China. But if its character is to be formed by the maxims of a human policy, which has its origin in individual selfishness, woe to the East, and woe to the world. Here will be a fountain of poison, copious enough to ruin the globe.

What is to be done?

And how can such a calamity be prevented? There is one, and only one effectual way. Send us the Gospel. Send it in the same sense that you do to Hindostan; and for the same reason, viz. *the conversion of the world*. For if the American church is to bear a prominent part in this great work, her own swelling population must be evangelized. And before this can be done, the "*Home Missionary*" must penetrate to every settlement, and follow the people to the shores of the Pacific.

Home Missions Indispensable.

Men who are running away from the Gospel, will never invite it among them. It must be sent, or they will not only perish in their sins, but will leave a generation to follow in their footsteps, who will also "curse God and die." I speak not too strongly, when I say, that Home Missions have preserved a *large* portion of the West from moral putrefaction. And they have not only done this, but they have prepared the way to swell the contributions for Foreign Missions. How much, for example, has Ohio done to convert the heathen? And what means were used to open her large heart? The answer is on the tongue of the whole church. Let the eastern church then send us the joyful tidings. For, if the wealth of the West is ever consecrated to the Lord, the eastern church must feel that she is our *debtor*, for the *Lord's sake*.

From Rev. T. Lippincott, Bethel, Ill.

SEASON OF REFRESHING.

In September we had a camp-meeting—and the Presbytery ought to have met with us at the time, but failed. Brother Selleck, of Upper Alton, and Brothers Fowler and Lovejoy, licentiates, were with me, and preached the Gospel with clearness and power. The Lord was with us. Several, we hope, embraced the precious salvation, and the church seemed to be awakened.

Steady Religious Action.

Important as I deem these occasional efforts—and sweet and refreshing as they are; and accustomed as this church has been to rely on them, under God, for her enlargement, I deem it, and for that reason, of vast importance to train them to steady, ordinary exertion to sustain the cause of Christ. It may be well to see, occasionally, a brighter flash, a more intense blaze of light; but we

must not forget here in the West, that the flame must needs burn steadily and continually.

REMARKS.

The Missionary says, in the above extract, that the church to which he ministers has been accustomed to rely on special efforts as, under God, the means of her enlargement, and seems to intimate that this has been the fact to too great an extent. It has often occurred to us, in reading the details of labor of western ministers, that the peculiar circumstances in which they are placed present a temptation to use occasional and exciting means, rather than the more gradual and permanent appliances of the Gospel.

The peculiar circumstances to which we refer are such as the following, viz:—The scattered residences of the population, and the want of houses of worship, which render it difficult to collect the people together, or to exert a personal influence over them;—the fewness of the laborers and their distance from each other, and consequently the great space over which they must travel if they would perform what is called at the East pastoral labor;—the influence of other denominations, and the constant example of their preachers, who have accustomed the people to a fitful species of effort. In these, and many other particulars, the field is peculiar, and the effect of these peculiarities is to interfere with that steady and daily influence, which the minister may exert by means of Bible class, Sabbath school, and catechetical instruction, visiting from house to house, &c. Hence, the dependence, under God, is mainly on preaching; and to compensate for the absence of other species of labor, the aim is to make the preaching as effective as possible, by devoting to it a number of successive days, and getting many and powerful sermons to bear upon the same audience.

While it may be wise thus to adapt their ministry to the exigencies of the field, we hope the Missionaries of the A. H. M. S. will not forget that it is their business to *mould*, rather than to *be moulded by* the tastes of the new settlements. Some of the most precious fruits of the Gospel can be brought to maturity only by the lapse of time. The same influences must be exerted

on the same individuals for a long period. We therefore hope for the introduction and patient prosecution of modes of labor, whose influence will be to enrich the minds, and confirm the principles, as well as to warm the hearts of individual Christians; and to make the church, as a whole, more to be depended on for the various demands which her glorious Head is making on her faith and enterprise.

DOCTRINAL PREACHING.

The instability of professors, and their liability to be led astray by heretical teachers, are matters of frequent complaint. In view of such facts, we would affectionately suggest to our brethren, the Missionaries in the new settlements, whether, in their laudable zeal to conquer new ground for Immanuel, they be not in danger of neglecting the cultivation of that already won. Their circumstances afford a constant inducement to aim at subduing the forces of the enemy rather than disciplining their own. Would it not be, on the whole, more for the present honor of religion, and more for its ultimate triumph, if a greater share of ministerial strength were expended in enlightening and consolidating the faith of the people in Christian doctrine?

In consideration of the unsettled state of religious society in this region, and especially in view of the New-Light or Christian, and the Campbellite heresies, I thought best, not long since to commence, and have since steadily pursued a course of systematic theological preaching in both my congregations, and at A., where I have preached every week nearly ever since I commenced my labor here. I think good will result from this course. Some additions have been made to both churches.

PIONEERING.

One of our frontier Missionaries, who was arrested on his way to his field by sickness in his family, writes as follows:—

Immediately after my last report, I set out with my family, (with the exception of our youngest child,) for F., where we arrived in safety. I feel that I have occasion renewedly to raise my "Ebenezer;" for "hitherto the Lord hath helped me." My family consists of my wife and three children. When we left, Mrs. P. was unable to walk without assistance, and of course was not able to take care of a sick infant, nor had it recovered so as to be able to be brought. The child, (one year old,) yet remains behind; but we hear it is convalescing. The rest of us have in a good measure recovered our health. My own health is not very good, though as yet, I have been able to preach every Sabbath.

During the last quarter, I have been able to erect the shell of a cabin, into which we removed a few days since, and though very uncomfortable, being only covered with clap-boards, with boards laid loosely for a floor, yet it is the best and only one we shall have for the winter. Sabbath before last was so cold that I froze my heels while preaching in my own house. I do not wish to be understood as complaining, for in the main I feel contented. It is true we have seen hard times since we have been in Illinois, and times are hard, for *Missionaries*, still. The early and unexpected closing of navigation, has left this region of country nearly destitute of all kinds of merchandise, and many kinds of provision. We are glad to get almost any thing to eat, and that by paying an enormous price.

How little the next generation of Christians in the West, will know the expense, toil and privation which it costs to supply them with the privileges of the Gospel. No such tales of exposure and hardship will then be told of ministerial experience in the fat prairies of Illinois. Let the heart of the Missionary, and the hearts of his family, be comforted by the thought, that they suffer for others' good. Their present light afflictions are working out an enduring treasure of Gospel institutions and influences for generations yet unborn.

SICKNESS.

*From Rev. E. Kingsbury, Danville,
Illinois.*

The past autumn has been by far the most sickly season of any since my residence in the West. Every member of my family (five in all) exclusive of myself, have suffered from sickness. Some of the time, all were sick at once, and no help was to be had. Such, however, was not our situation very long. But my wife has not been able to attend to her ordinary duties for four months. But it is of the Lord's mercies that our lives have been spared, and our health nearly restored.

In order to prepare an appropriate sermon for the New Year, I have caused every family in this village to be visited, by which I learn that it contained 906 souls; 310 have suffered by sickness, and 41 have died—17 adults and 24 children—equal to one death for every 22 of our population; and most of this within the short space of three or four months.

EVERY LITTLE HELPS.

In reviewing the year, and my labors, I have much cause to lament, and considerable reason to rejoice. Less has been accomplished than I desired to see, yet more than I could reasonably expect. Christians have grown in grace. Although there still exist causes of division which *man* cannot remove, they have labored together, and God has added to the church of those who are, we trust, to be saved. Gray-headed sinners have abandoned the intoxicating bowl, repented of their sins, and have declared themselves to be on the Lord's side. They have done what they never before could accomplish—have built a house to the honor and for the worship of God. Sabbath schools have been pretty well sustained. In one place considerable

has been done for the cause of benevolence.

THE EAST AND THE WEST.

My time has been wholly given to the work. No man, except one who has lived on the ground, knows the difficulties. It is more difficult preaching to a western congregation than to an eastern—they have been educated in different places, and have every shade and variety of theological views known in the church. At the East they have grown up under the same teachers, in the same churches, they have the same tastes and similar doctrinal views, or, at least, know the common ground; but at the West, the same church is composed of "Parthians, of Medes, and Elamites, and the dwellers in Mesopotamia." One is a thorough going old school man, another a thorough new school man; one likes noise, another likes sentiment; one wants to see the minister have notes as the evidence of study, another cannot endure the sight. Notwithstanding all, they are a kind, hospitable and affectionate people, glad to see their minister, and will give him as good corn-bread and pork as they have.

A CHURCH ALMOST BROKEN UP BY SICKNESS.

In my last I gave you notice of my sickness, and that of my children, and of the sickness and mortality in this place. My own health, and that of my family is restored, and, for the most part, the people here are enjoying tolerable health. The greater part, however, have left the place, either by removal or death. There are but two families of those who came on here last spring, in this place. I think not one single addition to our church from that expected increase remains. The sickness was severe, and they who recovered feared to stay. Nevertheless the Lord has spared a remnant, and we hope to improve from the lesson we have learned.

INDIANA.

AFFLICTION NOT SANCTIFIED.

Sickness has left us, as the judgments of God left Pharoah, in a more hardened condition than before; or, as the house that was swept and garnished, whose last state was worse than the first. In this town and vicinity there are about forty families, in which there have been upwards of twenty deaths during this year. Eleven of them were grown persons; and during the latter part of the summer, and the fall, more than one half of the whole population have been sick; yet now, since we have mostly recovered, out of thirty-three families in the village, and several close by, but nineteen persons attended at church yesterday, when there was nothing unusually discouraging in the weather; and not many more have attended on any occasion this season.

STRENGTH MADE EQUAL TO THE LABOR.

From a Report.

While sickness has prevailed to a considerable extent around us, and many of my brethren in the ministry have been greatly afflicted, my family and myself have been mercifully preserved. Pestilence and destruction have not been permitted to come near our dwelling; so that we have not had occasion the past year to apply to a physician in a single instance. My own health, during the heat of summer, was unusually feeble, yet it was never such as to prevent me from fulfilling all my appointments. I have usually preached twice or three times on the Sabbath, and occasionally on week days. Sometimes I have preached as many as six or seven sermons in a week. A weekly prayer-meeting and the monthly concert have been regularly attended, and at times these meetings have been peculiarly interesting. Our Sabbath school the past season has been uncommonly interesting—but for the want of a suitable

place in which to meet, we were obliged to suspend the school during the winter.

The Leaven of the Gospel at work.

At times during the past year, there have been considerable interest and feeling manifested. The anxious countenance, and eyes filled with tears, indicated the presence of the Holy Spirit, and some we hope have been born again. Like leaven, the Gospel is silently and gradually working a great moral change in this place; and we have abundant occasion to rejoice in what the Lord has already done for this church and people. But yet a great work remains to be accomplished; and at present there are many things which greatly retard the progress of the Gospel here. Among these, the want of a meeting-house is one of our greatest difficulties, and a great hindrance to the prosperity of Zion. Our Methodist brethren have a comfortable house of worship, but we are destitute; of course we cannot expect our congregation to increase much till we have a comfortable place of worship. Through the benevolence of some of our eastern friends we have commenced building, have the walls of a comfortable house up, and partly enclosed; but the pressure of the times, and the impossibility of obtaining funds here, have compelled us to stop. The members of our church have subscribed to the extent of their ability, but they are not able to go on and complete the house.

DEPLORABLE RESULTS OF DIVISION.

A Missionary, whose people apply for renewed assistance, remarks—

We have abundant cause for gratitude, that this little church has been preserved united and harmonious. Brethren from abroad are scattering their publications very liberally among the members of my church, in order to enlighten their minds on the present ecclesiastical difficulties. I do not, however, greatly fear their

influence on the *church*; but it is felt most deeply in hardening impenitent sinners, and in turning them away to other denominations.

GENTLE DEWS.

We would make mention, with gratitude to God, the fact that this church has been gradually growing in numbers, and we hope also in graces, the past year. Though we have had no revival of religion, yet there have been seasons of solemnity and unusual interest, and a few hopeful conversions. Eleven have been added to the church, six by letter and five on examination.

You may be assured the sympathies of this church are with the Home Missionary Society, and we shall esteem it a privilege to do what we can in aid of its object.

A WESTERN MAN'S VIEWS

Of the necessary qualifications of Western Ministers.

It is not here as it is in the older churches. There, the people are held together by principle and custom; but in the new settlements, principles and customs are to be formed. I have observed that those who have succeeded well in the ministry in the West, are those who have good minds and who speak acceptably. Such is the restless state of society, and the excitement consequent on the pursuit of gain, that unless a man is able to arrest the understanding and awaken the feelings, he will not be heard. And those who have failed have generally been wanting in these respects. Those who have never been west of the great lakes, do not always consider how much is to be effected by the power of *speaking*, in the work of saving souls. A man may have piety and mind, may write a good sermon, but if he cannot speak well he will have but little influence. And by

speaking well, I mean the ability to deliver his thoughts with ease and fluency, and a readiness to preach on any occasion, and on any subject which it is proper for a minister to discuss. And he must do this extempore. Every young man who has thoughts of coming to the West, should, in addition to storing his mind with various learning, cultivate the habit of speaking without his notes. Every thing here is extemporaneous. It is as vain to think of changing the habits of this western people in this respect, as it would be to stop the current of their own rivers. A minister must preach thus, for it is the common impression that this was the primitive mode of preaching. When you think of sending a man to the West, there are three questions you should always ask: *Is he pious? Has he mind? Is he a good speaker?* Depend on it, when he enters his field, these questions will all be asked by the people, and their judgment will be according to the facts in the case. If he have piety, but little mind and speaking talents, they will say 'he is a very good man, but he cannot preach.' If he have both piety and talent, without the other gift, they will still say 'he was never intended for a preacher.'

TENNESSEE.

MINISTERS GREATLY NEEDED.

This region is a vast and important field of labor. The harvest is truly great, while the laborers are comparatively few. I suppose a very considerable majority of our population make no pretensions at all to religion; and a sure consequence of irreligion is worldly-mindedness, prodigality, licentiousness, intemperance, &c. But as our country increases in importance—as our population becomes more wealthy, enterprising, and intelligent, it is to be hoped that the important concerns of religion will not be neglected. It does seem to me, if there be a portion

of country under heaven that claims the notice of those who would scatter abroad the light of divine truth, it is our great valley. The soil is rich, the climate healthy, the population enterprising, the country rapidly improving, while the means of religious instruction are lamentably deficient.

But amidst the gloom that hangs over our prospects, we occasionally see bright spots, which testify the benevolence of Him that reigneth in the heavens. Amongst these I ought not to omit the fact, that there have been many and interesting revivals in this section during the last year; still it is greatly to be deplored that a great number of our churches are, and have been for years, almost destitute of the power and life of religion.

Tippling shops suppressed in Tennessee.

In my opinion, nothing has been done in the state, since the first settlement of this country, which so much demands the gratitude of the Christian and philanthropist, as the act of the Tennessee legislature suppressing tippling houses. Previous to the passage of this law, the villages, towns and country were infested with groceries—places of idleness and dissipation—where thousands of youth were preparing for ruin. But since that memorable period, no houses of the kind have been licensed, ardent spirits cannot be procured but by the quantity, to be taken away from the place of purchase before being used; and the result has been, that temptations to idleness, to the formation of ruinous habits, and to dissipation and revelry, have been astonishingly diminished. The good effect cannot be appreciated by those who have not witnessed the change.

MICHIGAN.

THE CHRISTIAN COLONY.

In the Home Missionary for December, page 179, we gave some account of the settlement

at Vermontville, in Michigan, and spoke of it as differing from most other associations of emigrants to the West, in that it was conducted on religious principles, and aimed principally at usefulness rather than worldly aggrandizement. Our readers will be interested to hear again of the progress of this experiment; and accordingly we insert some extracts from the report of our Missionary, under date of January 29th, 1839.

From Rev. S. Cochran, Vermontville, Mich.

In some respects, my field of labor is unlike most others from which you are accustomed to hear. Settlements at the West, and in new countries generally, are in most cases commenced and built up by mere accidental circumstances.

A Common Error.

People in removing from one place to another do not usually make it a matter of serious and deliberate inquiry, where they can do the most good, nor whether they are locating themselves where the sound of the Gospel will be likely to reach them. The main point at which they aim is to place themselves where they suppose their worldly circumstances will be improved, and where they will be enabled to become rich. Multitudes seem never to have learned that religion has the promise of the life that *now is*, as well as of that which is to come; and they will spend their lives in accumulating gain, and in trying to build up and improve the condition of society around them, and at the same time entirely overlook the only sure means of accomplishing their object.

How this Settlement was formed.

Probably, many of the members of our little settlement, in locating themselves in this country, would have taken this very course had they come to the West without any preconcerted plan. But some of our members, anticipating their liability to be thrown where the sound of the Gospel could not be heard, and

where the pleasures of social intercourse could not be enjoyed, formed the wise determination to bring the Gospel and the advantages of society with them.

The Happy Result.

It was in this feeling that our enterprise originated, and it is with this view that it has been carried through; and now, though we are in a measure insulated from the rest of the world, yet we find ourselves, even in the infancy of our settlement, sitting under our own vines and fig-trees, and enjoying all the blessings of the Gospel. We can say, "truly God has given to us a goodly heritage." The soil where we are located is probably not surpassed in fertility by any in the western country—though it is covered by a heavy growth of timber.

The people who compose our settlement, as well as those who live in this immediate vicinity, belong generally to that class who have been trained up to show an external respect to religion and the institutions of the Gospel. As a general thing, all keep the Sabbath, and, with a very few exceptions, all are seen in the place where God is worshipped. And probably there are few if any places in Michigan, where there is a better moral and religious influence than we have in our little settlement.

Now, in a field thus situated you are not to look for so great and so visible results from missionary labor, as might be expected under different circumstances. We have indeed many around us who are in a state of impenitence, and we hope and trust that they will be brought into the kingdom of God. But here you are not to expect to hear of infidels reclaimed, for men of that character have hardly ventured to come this way. You are not to expect to hear of Sabbath breakers reformed; for those who do not keep God's holy day, as a general fact, have located themselves elsewhere. You are not to expect to hear of the reformation of drunkards; for men who love strong drink cannot be persuaded to

live with us. We have indeed two or three individuals who were hard drinkers up to the time that they came into our settlement; but they now appear to be thoroughly reformed, not from any direct instrumentality which has been used with them, but from the simple fact that they have been located fifteen or twenty miles from any place where ardent spirit could be procured. This bane of human society has never been introduced among us, except in one or two cases, where a small quantity was brought in by stealth.

Exemption from Sickness.

While disease has prevailed over every part of the western country during the past season, and while many have been carried to the grave, we have had comparatively few cases of sickness and no deaths. I have been located in this place just sixteen months and it is a remarkable fact, that in that time I have been called upon to attend but one funeral; and there has been no other death that has come to my knowledge within fifteen miles. This fact may go for what it is worth to show that the forests of the west are not unhealthy.

"DO THE CHURCHES PRAY FOR US?"

Several times since I have been here, there have been hopeful appearances of a revival of religion; but should our unhappy divisions continue our hopes must be blasted. Dear brethren, *do pray for us*, that our dissensions may be healed, and that the Spirit of the Lord may be poured out upon us. I repeat my request, Brethren, *pray for us*; for unless a better spirit prevail among the members of this church, I fear we shall be ruined. I sometimes think it is no longer my duty to stay among a people where so much hard feeling and evil speaking prevail. Perhaps never in my whole life have I more needed wisdom from above. Do the churches pray for us? I doubt not the officers of the A. H. M. S.

pray for the success of their Missionaries, but is this a general fact with the friends of Missions?

REMARKS.

In reading communications like the above, every Christian heart must be affected with sympathy for the Missionary. Let us place ourselves in his situation. Let us imagine ourselves surrounded with the almost unbroken forest. Here and there, in the compass of several miles, a log cabin, in the edge of a little clearing, shows the beginning of a farm. In these rude abodes, struggling with poverty, sickness and toil, and with innumerable other physical difficulties, are the elements out of which society is to be constructed. Were there among those elements every thing that is kind and christian, every thing graceful and refined, it would still be a difficult work to develope and bring them into full action, in the various forms of social organization. But how much more difficult to do this, when all that is favorable is wanting, and all that is adverse abounds! How must a Missionary's heart sink within him, when he finds the impenitent to be ignorant and vicious, and the members of the church—the acknowledged samples of religious character—worldly even beyond others, and litigious and implacable among themselves!

What can money do towards aiding a Missionary in such circumstances? Plainly, but very little. There is something necessary which all the pecuniary offerings of the church cannot buy. And yet, that one thing needful may be had without money and without price: God is more willing to give than we to ask it. O then, let every Christian who reads this, go directly to his closet, and lift up his heart in fervent prayer for the Holy Ghost to descend upon this and similar congregations. Reader, yonder Missionary who is fainting under the weight of his work, is *your representative*, he is doing *your duty* to the destitute. You have not performed half your share of the obligatory work, when you have given him money and wished him 'God-speed!' You must read the accounts of his labors, and become familiar with his trials, that thus you may be able to sympathize in his feelings; and you must meet him at the mercy seat, and help

him to urge his request for grace and success.

With respect to the good result of all those contributions to the cause of benevolence, which are not accompanied and followed by fervent prayer, we have sad misgivings. We fear they are but little better than money thrown away. How can God approve and bless the gift, when he sees that the giver cares so little about the object, as not even to ask that his offering may be accepted and followed by a blessing?

VACANT CHURCHES IN MICHIGAN.

From Rev. C. G. Clarke, Webster, Michigan.

The following report made to the Synod of Michigan at its last meeting, is forwarded to you by direction of that body. The committee presenting the report were directed to urge the wants of this commonwealth upon your attention, and earnestly to request you to send us men to break the bread of life to these famishing multitudes. The report is not as full in all cases as was desired; but the Synod have taken measures to have all their wants spread before them at their next meeting.

"The Committee on destitute churches, within the bounds of the Synod of Michigan, respectfully report:—

"That they have carefully collated the scanty materials provided them, and find the following to be the state of the vacant churches.

"Under the care of Detroit Presbytery there are 20 destitute churches; Monroe Presbytery, 11; St. Joseph's Presbytery, 13; Washtenaw Presbytery, 7; Marshall Presbytery, 4; making a total of 55 churches within our bounds, entirely destitute of ministerial labor. In the same presbyteries there are more than twenty churches only partially supplied with the preaching of the word. In order more fully to appreciate our wants, we beg leave to state that two ministers are needed, and might be sup-

ported in St. Clair county, where two new churches will soon be organized. Two ministers are wanted, and might be sustained in Macomb county. The same is true of Lapeer county, where two ministers should be immediately employed. Two are wanted in Oakland county. The call for one in Shiawassee is very urgent; he might be sustained. Three are needed in Wayne county, and two in Genesee. These are all in Detroit Presbytery.

"Five of the destitute churches in Monroe Presbytery are contiguous, being in the western part of Lenawee, and the eastern part of Hillsdale counties. They could together sustain three ministers, and greatly need them. Three of the other destitute churches might sustain one minister.

"Five of the destitute churches in St. Joseph Presbytery might each sustain a minister, if they could obtain one. In Kent county, two ministers are needed. In a number of instances contiguous churches might unite in supporting the preacher of the Gospel.

"In the Presbytery of Washtenaw, two of the churches embraced in this report are each able to support a minister; two can unite in sustaining the Gospel; two others can do so with some aid.

"In the Presbytery of Marshall, two churches can wholly sustain the preached word. Two can do it half the time each. Ionia county, where no churches have yet been organized, greatly needs, and could sustain two ministers.

"Thus it appears that Michigan now needs more than *fifty* Presbyterian ministers. *Men who are ready and willing to labor*; who desire to bring sinners into the fold of Christ. We earnestly appeal to our brethren at the East, to come and help us build up the waste places of our Zion."

[NOTE.—It is proper to remark, that since the above report was adopted by Synod, three ministers have commenced laboring in the bounds of Washtenaw Presbytery; and two in the bounds of the Presbytery of Marshall.]

NEW-YORK.

CAUSES OF PROTRACTED FEEBLENESS IN CHURCHES.

An uneducated ministry, and inadequate pecuniary support of those who have been at the expense of an education, and who depend on their salary for support of their families, are probably among the evils which have contributed to an unsettled state of things in the ministry. Some churches among us still continue the practice of allowing private members to "improve," and if the church see fit, they license them to preach. The consequence is, that we have a set of preachers who despise "larnin," and who "don't want *pay* for preachin," though by the way, I believe they don't generally *refuse* money when it is offered to them. There are some who style themselves by way of eminence, "Holy Ghost preachers," and "latter-day-glory men." One of our Presbyterian brethren has recently found it necessary to leave his charge in consequence of these influences.

These are things to be lamented—prayed over—and contended against. With the divine blessing on well directed and persevering effort, they will eventually be subdued.

SOME ADVANCEMENT

In a Church that was Declining.

I have now labored four months as your Missionary in the field assigned me. During this period our meeting-house has been repaired and made more comfortable. There has been a manifest increase of attention to the means of grace on the Sabbath; and more solemnity and spirit in the prayer meetings. Beside the prayer and conference meetings on Sabbath evening, we hold generally two prayer meetings weekly, and also a female prayer meeting. The monthly concert of prayer for missions and the Sabbath school concert are continued. Our Sabbath school is continued du-

ring the winter, and numbers from 80 to 100. I visit it frequently. Next week, we have resolved to commence a Bible class. There has been one recent hopeful conversion, and a few others are inquiring. Last Sabbath five were added to the church by letter. The cause of temperance we think is making some advancement. Nearly \$300 has been recently subscribed in this society to cancel an old debt which hangs upon us. Our society seem to take hold with a liberal spirit. We have been called upon to aid in the Bible cause, and have not yet completed that effort. We shall make an effort for the Home Missionary cause as soon as we can with the prospect of good success.

We have also our trials which are incident to sinful men in a sinful world. A dancing school is commenced in the village, and on New-Year's eve, multitudes assembled to "dance round the grave of the year;" and what made it peculiarly humiliating, some of the members of the church went with their children—they also support the dancing school. Here originates one of our greatest trials at present. We need your prayers, that we may be both faithful and wise in efforts to bring these wandering ones back to the paths of peace and piety, and make all feel that we are their friends and not their enemies.

From our Missionary in Warren Co., N. Y.

"And thou shalt be called the Repairer of the breach, the Restorer of paths to dwell in."

My labor thus far has been mainly applied in this place, (Warren,) and Chester, twelve miles distant. In fact, these two societies have upon them as yet the whole responsibility for my support, over and above what is pledged in my commission. Still they have not forgotten Schroon, or the claims of the little church there.

I have been up and spent a week with that people, and propose to visit them again the last of the present

month. The distance from this place to the point where we generally hold our meetings is about twenty-five miles. The situation of the Schroon church is peculiar. It numbers about twenty members and I think, but eight of these are males. Of course you do not expect to hear that they are wealthy. They seem to have as much as they can do to live. Having had so little preaching, and so rarely seen a minister of their own denomination, they seemed about discouraged. But when I had spent a week with them, and had preached to them eight times, I told them at parting that I intended to visit them occasionally during the year—that according to the terms of my commission they were now part of my charge—they took new courage and rejoiced.

Bread is Sweet to the Hungry.

I think I may safely say that I never have preached to a people who seemed to love the Gospel more than these. When I was with them it was extreme cold weather, and no sleighing, and yet they would turn out in the evening, a family in a wagon, and go four and six miles to the school-house, to hear what I had to say. Oh, to me it was a delightful sojourn, and I trust profitable to my own soul. I have known some of these Schroon brethren come down to Chester (13 miles) when I had an appointment there; and one on a certain occasion who is old enough to have been a prisoner in your city when it was occupied by the British in the Revolutionary war, and who lives in the north part of Schroon—came down to Chester, a distance of 17 miles, to hear the Gospel. What a rebuke upon some in the city, who live within five minutes' walk of the sanctuary and who are kept away perhaps by a cloud, or a cool wind!

While in Schroon, and indeed before I went there, I heard of the remnant of a Congregational church in West Moriah, twelve miles north of Schroon, which had lost its organization, by the removal of its officers and other causes; and it occurred to me that a union of these few brethren

with those in Schroon, as one church, might be for the advantage of both. At least I decided to visit them and make the suggestion. I did so, saw as many of them at their homes as I could, called them together and preached to them one evening, and found them decidedly in favor of "the plan of union;" and when I go up again we are to have a communion, and consummate the arrangement. This will much strengthen the Schroon church.

Notice to Missionaries.

POST OFFICE ADDRESS.

Great inconvenience is experienced both by the Missionaries and by the Secretaries of the A. H. M. S. from an uncertainty in respect to the *Post-office address* of the former. It will obviate this difficulty, if, in *each letter* to this office, the Missionary will state not only the place from which he writes (as is commonly done) but also in the immediate connexion the Post-office to which he wishes all communications for him to be sent.

Appointments by the Executive Committee of the A. H. M. S. from Jan. 15th to Feb. 15th, 1839.

Re-appointed.

Rev. Moody Chase, Danville, Ind.
 Rev. W. W. Woods, Putnamville, Ind.
 Rev. F. Harrington, Hobart, N. Y.
 Rev. P. S. Cleland, Jeffersonville, Ind.
 Rev. R. De Forest, 5th Ch., Rochester, N. Y.
 Rev. W. Day, Enfield, N. Y.
 Rev. Samuel Scott, Caroline and 2d Ch., Newark, N. Y.
 Rev. John Rudy, German Ref. Ch., New-York City.
 Rev. Wm. B. Stow, Defiance, O.

Rev. R. Barnes, Washington, Ill.
 Rev. Solomon Kittredge, Bedford, Ind.

Not in Commission last year.

Rev. A. A. Morrison, Bethany and Spencer Chhs., Ind.
 Rev. J. T. Tucker, Rushville, Ill.
 Rev. Spencer Baker, Ashville and Busti, N. Y.
 Rev. R. Hubbard, Ossian, N. Y.
 Rev. Samuel S. Howe, West Dresden, N. Y.
 Rev. Milton Bradley, Parishville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from January 15th to February 15th, 1839.

NEW-HAMPSHIRE—

Ackworth, Mrs. Hannah Ware, L. M.
 in part, by E. Kingsbury, \$11 14

MASSACHUSETTS—

Andover, South Parish, Mon. Con. Coll.,
 by Rev. L. L. Langstroth, 131 00
 Edgerton, Miss C. Coffin, by Rev. W.
 A. Hallock, 5 00
 Worcester, ———, 100 00

CONNECTICUT—

Deep River, Fem. Mite Soc., Miss Ursula Read, Tr., 16 00
 New-Haven, East Dist., H. M. Assoc.,
 H. E. Hodges, Tr., 63 50; Ladies'
 Durand Soc., by Mr. Jarman, 10, 73 50
 New-London, Robert Coit, 50 00
 Waterbury, Sab. Sch. Miss. Assoc., by
 E. Clark, Supt., 5 00

NEW-YORK—

Amity, Coll., by Rev. Wm. Timlow, 15 00
 Catskill, Charles Austin, 10 00
 East Richfield, Cong. Ch. Coll., by J.
 Ayre, 8 00
 Greenville, J. Stephens, L. D., 100 00
 Hunter, Mr. Lockwood, 10 00
 Lexington, Sybil Peck, 10 00
 Lumberland, Fem. Miss. Soc., by Rev.
 F. Kyte, 2 50
 New-York City, viz:
 Bleeker-st. Ch., R. H. Nevins, 100; C.
 N. Talbot, 50; A. Fisher, 25; H. Mun-

roe, 5; J. Donaldson, 5; W. L. Rowan, 1; B. T. Eastman, 1; W. R. Eastman, 1, 188 00

Mercer-st. Ch., D. Codwise, 50; A. Bigelow, Jr., 15; Mrs. Bigelow, 10; R. T. Haines, 50; A. G. Phelps, 10; Mrs. Phelps, 10; A. G. Phelps, Jr., 5; O. Phelps, 5; N. White, 30; J. B. Sheffield, 25; J. R. Gibson, 10; R. L. Case, 10; S. F. Phelps, 20; E. Wainwright, to const. W. P. Wainwright a L. M. 50; E. H. Blatchford, 5; J. S. Taylor, 10; H. Kimball, 5; Mon. Con. Coll., by T. S. Nelson, two payments, 43 70, 363 70

Spring-st. Ch., Subscription in part, 98 85
 Wm. Belden, Jr., 5; F. Bull, 25; A. R. Wetmore, 25; Samuel Walker, 5, 60 00
 Rondout, Presb. Ch., Mon. Con. Coll., by Rev. W. Reiley, 25 00
 Sag-Harbor, First Presb. Ch., by Rev. J. A. Copp, 24 00
 Somers, Fem. Miss. Soc., Miss A. M. Turk, Tr., 7 00

GEORGIA—

M'Donough, John Dailey, Jr., by A. C. Bull, 22 50

OHIO—

Vinton Ch., by Rev. H. R. Howe, 10 00
 Washington, legacy of Alexander Robinson, by Rev. G. N. Judd, 30 00

INDIANA—

Coll. by Rev. S. G. Lowry, 23 58

ILLINOIS—

| | |
|--|-------|
| Due Page Ch. in part to Const. Rev. Jonathan G. Porter a L. M., by Rev. A. Hale, | 20 00 |
| Princeton, Fem. Sew. Soc., by Rev. L. Farnam, | 22 12 |

MISSOURI—

| | |
|--|-------|
| West Ely, Mrs. Carswell, by Rev. E. Phelps, | 25 00 |
| HOME MISSIONARY, | 23 93 |

\$1550 80

K. TAYLOR, Treasurer.

*Receipts of the Philadelphia Agency, from January
15th to February 15th, 1839. Rev. G. N. Judd,
Secretary.*

NEW-JERSEY—

| | |
|--|--------|
| Bloomfield, Coll. 83 16; Mon. Con. Coll. 34 84; Circle of Industry, 17 00, | 135 00 |
| Columbus, Rev. S. Haight, | 25 00 |
| Connecticut Farms, Presb. Ch., per Rev. R. Street, | 32 63 |
| Elizabethtown, Mrs. Mary Halsted, | 10 00 |
| Madison Presb. Ch. Coll. and Sub., 60 20; Monroe Mon. Con. Coll., 7; Fem. Miss. Soc., Mrs. S. Arms, Tr., 35, | 102 20 |
| Mendham, Presb. Ch. Sub., per L. Conckling, | 50 00 |
| Newark, viz: First Presb. Ch., of which 50 is from Dr. L. A. Smith, L. M., | 602 46 |
| Second Presb. Ch., | 208 18 |
| Third Presb. Ch., | 229 68 |
| Central Presb. Ch., in part, | 36 00 |
| New-Providence, by Rev. T. Cochran, | 12 00 |
| Orange, viz: First Presb. Ch., Sub. in part, 42 86; Sab. Sch. Teachers in full to Const. Abraham Harrison L. M., 32 65. | 75 51 |
| Second Presb. Ch., in full to Const. Al- bert Pierson and John Nicol Life Members, | 50 00 |
| Paterson, Presb. Ch. | 35 30 |
| Rockaway, Coll. by Mr. Ruton, 40 05; Miss Electa Jackson, 10; S. A. Jack- son, 10, | 60 05 |
| Wantage, First Presb. Ch., bal. | 27 63 |
| West Bloomfield, | 20 00 |
| Friend, | 10 00 |

PENNSYLVANIA—

| | |
|--|--------|
| Buffalo, Cong., Rev. T. Hood, by Rev. W. W. Hall, | 5 00 |
| Carlisle, Presb. Ch., Mon. Con. Coll., 22 28; Donations, 129 35, | 151 63 |
| Dickinson, Pa., Presb. Ch., by Rev. J. M. Dickey, | 11 00 |
| Fairmount, Presb. Ch., Mon. Con. Coll., Harrisburgh, Presb. Ch., Mon. Con. Coll., 20 25; Donations, 124 51, | 6 21 |
| Leacock, Presb. Ch., James Johnson, | 144 76 |
| Marple, Presb. Ch., by Rev. J. M. Bear, | 10 00 |
| Montrose, W. C. Gildersleeve, 50; two daughters, 2, | 7 00 |
| Philadelphia, viz: First Presb. Ch., M. H. Baldwin, 200; Robert Jardin, 50; J. M. Van Har- lingen, 50, | 52 00 |
| Third Presb. Ch., Sub., in part, 265 95; Fem. Sew. Soc., Miss C. M'Corkle, Tr., of which \$30 is to const. John C. Farr a L. M., 100, | 300 00 |
| Fifth Presb. Ch., Mrs. Bispham, 5; Mon. Con. Coll., by G. W. M'Clel- land, 150, | 365 95 |
| Mrs. Hannah Gibbs, | 155 00 |
| Reading, Presb. Ch., Mon. Con. Coll., by E. Deckert, Esq., 120 60; Hon. Wm. Darling, 50; Rev. W. Sterl- ing, 5, | 20 00 |
| | 175 60 |

| | |
|---|-----------|
| West Chester, Presb. Ch., Mon. Coll., 22 21; Donations, 26 59, | 48 80 |
| Womelsdorf, Presb. Ch., | 15 50 |
| DELAWARE— Christiana, Presb. Ch., by Rev. N. Pat- tersen, | 25 00 |
| Pencader, Presb. Ch., | 20 00 |
| St. George's and Delaware City, Presb. Ch. in part, | 48 86 |
| Wilmington, Hanover-st. Presb. Ch., 53 36; friend, by C. B. Dungan, 5, | 58 36 |
| | \$3342 31 |

*Receipts of the Western Agency at Geneva, N. Y.,
from December 20th, 1838, to January 20th, 1839,
Rev. J. A. Murray, Sec.*

| | |
|--|----------|
| Albion, | 37 00 |
| Auburn, 2d Presb. Ch. and Cong., La- dies to const. Rev. Leonard E. Lá- throp a L. D., and Mrs. L. E. Lá- throp, and Miss Caroline E. Lathrop, Life Members, | 160 00 |
| Covert, Chauncey Pratt, Esq., in full to const. his brother, Chester Pratt, of Salem, Mich., a L. M., | 25 00 |
| East Bloomfield, Ladies' H. M. Soc., Mrs. Josiah Porter, Tr., | 68 95 |
| Elba, | 5 00 |
| Geneva, F. W. Cruttenden, 15; others, 17, | 32 00 |
| Livonia, per Charles J. Hill, | 40 00 |
| North Bristol, | 19 00 |
| Palmyra East, | 8 45 |
| Reading, | 17 75 |
| Rochester, E. Cook, | 52 50 |
| Rushville, | 20 90 |
| Scottsville, P. Garbett, Esq., L. M., 30; others, 24, | 54 00 |
| Sodus, | 16 22 |
| Trumansburgh, | 48 12 |
| Vienna, Ladies' Miss. Soc., | 3 00 |
| Victor, Wm. Bushnell, Esq., 100; oth- ers, 15, | 115 00 |
| West Bloomfield, Ladies' Soc., by Miss Sarah S. Fitch, Tr., | 18 00 |
| | \$742 89 |

*Receipts of the Central Agency at Utica, N. Y.,
from January 10th to January 25th, 1839. Rev.
A. Crane, Sec.*

| | |
|--|----------|
| Brasher, | 4 25 |
| Canton, First Pr. Ch., to const. Rev. Ros- well Pettibone a L. M. 30; Others, 179 34, | 209 34 |
| East Stockholm, | 16 38 |
| Gouverneur, to const. Rev. Simeon Bick- well a L. M. | 45 94 |
| Hopkinton, | 3 00 |
| Lawrence, | 4 12 |
| Lower Norfolk, | 10 18 |
| Madrid, | 18 75 |
| Oriskany, to const. Sylvester Bliss, a L. M. | 30 00 |
| Orleans and Plessis, by P. Camp, | 50 00 |
| Parishville, to const. Rev. Simeon Bradley a L. M. | 30 31 |
| Pierpont, | 2 00 |
| Potsdam, Gardon B. Hatchkin, avails of a little boy's industry, 0 25; Coll. of which 30 is to const. Ezra Burnham a L. M. 48 75, | 49 00 |
| Rome, First Ch., bal. | 6 00 |
| Russell, | 5 00 |
| South Canton, | 1 07 |
| Upper Massena, | 2 66 |
| Upper Norfolk, | 19 50 |
| West Stockholm, | 3 50 |
| | \$511 00 |

THE
AMERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

ON CONDUCTING BIBLE CLASSES.

[Continued from p. 240.]

II. *Isaiah to the end of the Old Testament.*

IN studying the prophets, it is important to settle several preliminary matters, which, when well understood, remove a great portion of that obscurity which rests on the minds of most readers of this part of the Bible. I refer to such questions as the following:—What do we know of this prophet's history? When and how long did he prophecy? What kings were on the throne of Israel, Judah, Assyria, Persia, &c.? How many different prophecies are here recorded, and where does one end and another begin? What other prophet was cotemporary with this one; and what has he said in reference to the same events? &c. &c. In connection with these inquiries, the class should have access to some works on secular history, which may serve to supply the leading facts which are not recorded in the Bible. For example; the history of Nebuchadnezzar's invasion of Syria and Egypt, and Alexander's march of conquest over the plains of Asia, are indispensable to enable the class to understand what Isaiah, Ezekiel, &c., say respecting the prosperity and double overthrow of Tyre, and also to show the fulfilment of the predictions of Jeremiah and Ezekiel respecting Jerusalem, Edom, &c. Rollin's Ancient History, if not the best for this

purpose, is at least the most accessible. There are also several works in Harper's Family Library, which, as they are very common, may be referred to for information—such as the Histories of Egypt and Palestine, by Russell; the Life of Alexander the Great; Gleig's History of the Bible, and the History of the Jews.

Great stress is laid on an acquaintance with these matters of secular history, because scarcely a single chapter of prophecy can be fully understood without them. And it is also recommended that the conductor of the class, or some intelligent member of it, construct *tables* of all matters which are capable of being reduced to a tabular form, and that these be hung up in the place of recitation, for reference as occasion may require. Among these tables, there may be such as the following:—

1. *Outline of Sacred Chronology.* To construct this, take ruled foolscap paper, ironed and perfectly flat, and by neatly joining the top of one sheet to the bottom of another, make a continuous sheet as long as may be necessary. Rule a black line parallel to the left hand margin, and about two inches from it. The strip thus separated may be called the column of dates. On this margin, number the first horizontal line, 1; the second, 50; the third, 100; and so downward to 4000. The space between any two of these represents 50 years. Opposite to these numbers are to be written the most important facts in history, each in its appropri-

ate place; e. g. The words, "*The flood*," should be written opposite to the figures 1650; "*Babylonian captivity begins*" opposite to 3394, &c. By glancing upon this table, the class may be reminded of the relation, in point of time, that any event which forms the subject of their study, bears to any other event of sacred history. In this table should also be embraced a few of the leading facts of secular history, such as the destruction of Troy and of Tyre, the building of Rome, &c.

2. Another table may be called the *Table of Governments*, designed to give a synopsis of the different forms which society anciently assumed. Having the paper prepared and the lines numbered as in the former case, count off the first 1650 years, and including them in a brace, write before it "Unknown," to show that we have no certain knowledge of the form of government before the flood. The next period should extend to the time of Moses, and should have the word "Patriarchal" written before it. From Moses to the time of Saul, should be characterized as the "Theocracy," including the administrations of Moses, of Joshua, and the Judges. Next should follow the "Kings," showing in its proper place the separation of Israel from Judah. After that, the words "Captivity," "Persian," "Grecian," "Roman," &c., should indicate the nature and duration of the control to which the Jews were subjected.

3. Another useful table is the *Prophetical Chart*. Let the paper be ruled horizontally, as before, the spaces representing periods of 10 years each. In the left hand margin write the dates from 850 B. C., to 420 B. C. Between these dates are to be comprehended the predictions of all the prophetical books. In another column, and opposite the appropriate dates, write the names of the Kings of Israel and Judah. Then, in a third column, make a dot against the date 856, and another below it, over against 784, and unite these points by a strong black line. This line will be perpendicular, and above it on the upper margin, should be written "Jonah." Whoever looks

on the table will understand by this, that Jonah's prophetical life occurred during the reigns of Joash and Jeroboam, kings of Israel, between the years 856 and 784 B. C. In a fourth column, a similar line should be drawn from 810 to 785, for Amos. The other prophets should succeed in the following order, viz: Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Obadiah, Ezekiel, Haggai, Zechariah, Malachi. It will be well also to note somewhere on this table, that those from Jonah to Zephaniah prophesied before the captivity: from Jeremiah to Ezekiel, in whole or in part, during the captivity: and the remaining three after the return from captivity. By inspecting this table, it can be seen at a glance, at what time each prophet flourished, what other prophets were cotemporary with him, what monarchs were on the throne; and consequently the class will be enabled to form an intelligent judgment as to the historical allusions with which the prophecies abound.

Other similar tables may be constructed, as the ingenuity of the teacher and the wants of the class shall suggest; such as tables of time, weights and measures, &c.

And here let it be remarked, that in order to make the information thus obtained a part of the permanent mental furniture of the class, frequent repetitions should be practised. There is in the Bible a wonderful power of *self-exposition*; and every pupil should peruse the lesson, and re-peruse it, again and again, before recitation, and afterwards recur to it, and study it with the additional light he may have gained from the exercise in the class, and the helps above referred to. Each book should be reviewed *several* times, the predictions analyzed, the peculiarities noted,—(such as the manner in which God communicated with the prophet, the nature of the prophetic action, characteristic phrases, &c.—) and thus the divine messages indelibly impressed on the memory in close association with the historical facts which illustrate them.

The history of the period between the Old and New Testaments, may

be found in several forms in almost every minister's library. It is drawn out in detail in "Prideaux' Connection," "Stackhouse's History," and may be found in a more compendious form in an article in "Bagster's Comprehensive Bible," (republished in Hartford,) and Conner & Cooke's edition of the 12mo. Bible, in 1833. This article is entitled "Historical Connexion of the Old and New Testaments." If none of these are at hand, reference may be had to the original sources from which, mainly, all histories of this period are drawn, viz: Josephus and the two first books of the Maccabees.

III. *The Gospels and the Acts.*

In studying this portion of the Scriptures, it will be well, first to make a brief harmony of the Gospels, embracing only the principal historical facts. The object in doing this is to obtain as perfect a knowledge as possible of the chronological place of the leading events recorded. This harmony may be reduced to a tabular form, and hung up for reference. After this cursory historical course, each book may be taken in its own order. And here, the aid of charts and maps will be found to be great. For example, a chart should be prepared showing the high priests and Roman governors; another exhibiting the genealogy of the Herod family. When the Gospels are thus gone over in the order of the text, it may be well to study them in *subjects*, i. e. to group together all the miracles of Christ,—investigating the use and criteria of miracles; then to take up the parables, noting what is common and what is distinctive; investigating the manner in which Christ and the Apostles treated civil governors—how they conducted missionary enterprises, &c. The helps for the study of this part of the Bible are so numerous and accessible, that particular authors need not be specified. It should be remembered, however, that as the Apostles were familiar with the Old Testament, and other books were comparatively scarce in those days, it was to be expected that the New Testament would

abound with quotations, allusions, and references to the Old. Hence too much use cannot be made of the *marginal references*.

[To be continued.]

WHITEFIELD,

A HUNDRED YEARS AGO.

A friend has furnished us the following extracts from a journal of the celebrated Rev. George Whitefield, which appears to have been written in 1739.

London, Jan. 3. Staid at home to receive those who wanted to consult me. Blessed be God, from seven in the morning till three in the afternoon, people came, some telling me what God had done for their souls, and others crying out, "What shall we do to be saved." I referred several till Thursday. How does God work by unworthy hands! His mercies melt me down!

Saturday, Feb. 17. Went to the collieries at Kingwood. My bowels yearned toward the poor colliers, who, as far as I can find, are very numerous, and yet as sheep having no shepherd. After dinner, therefore, I went upon a mount, and spake to as many people as came unto me. They were upward of two hundred. Blessed be God that I have now broke the ice; I believe I was never more acceptable to my Master, than when I was standing to teach these hearers in the open fields.

Cheapston, April 7. O how swiftly has this week passed off! to me it has been but as one day. How do I pity those polite ones, who complain that time hangs heavy on their hands! Let them but love Christ and spend their whole time in his service, and they will find no dull, melancholy hours. Want of love to God I take to be the chief cause of indolence and vapors. O that they would be up and doing for Jesus Christ, they would not then complain for want of spirits.

August 15. On board ship, bound to Philadelphia. Began to put those of my family whom I thought prepared for it, in bands [i. e. classes,

for instruction]. The conversion of one of the men is remarkable. Not long since he was master of a ship which was lost near the Gulf of Florida. Providence was pleased to throw him and his crew upon a sand bank, where he continually expected the waters to overwhelm them. At the end of ten days, they saw a ship and made a signal of distress. The ship made towards them; and he went out with his boat and begged a passage for himself and men. It was granted him on condition he would leave some of his men behind on the sand bank, but he would not consent. At length, the other commander agreed to take them all. But as soon as ever my friend put off his boat to fetch them, the ship made sail and left them. All this seemed quite against; but, in the end, God showed it was intended for the good of my friend. After thirty days continuance upon the sand bank, having fitted up the boat with some planks they had took of a ship which had been lost, nine of them committed themselves to the providence of God. The others cared not to venture in so small a boat. Having sailed about 140 leagues, they at length came to Tybee island, off Savannah. An inhabitant being near that place espied them and brought them home with him. Being then in Georgia, and informed of what had happened, I invited the captain to breakfast with me, and reminded him of the goodness of God. He then seemed serious; and coming very providentially in the same ship with me, when I returned to England, God was pleased to work more effectually upon his soul; and he is now returning with me to Georgia again.

Oct. 3. Landed at Lewistown, situated in the southern part of Pennsylvania. [In view of attentions received from the inhabitants, he writes] God is the great householder of the whole world; all places and persons are so many little parts of his great family. I pray to him before I go, and I find in answer to my prayer, he always commands some or other of his household to take care of and provide for me. I bless God, all places are equal to me so I am where

God would have me to be. I hope I shall never account myself at home till I arrive at my heavenly Father's house above.

New Brunswick, (America,) Nov. 20. Preached about noon, for near two hours, in worthy Mr. Tennant's meeting-house, to a large assembly gathered together from all parts. About three in the afternoon, I preached again, and at seven I baptized two children, and preached a third time with greater freedom than at either of the former opportunities. It is impossible to tell with what pleasure the children of God heard those truths confirmed by a minister of the church of England, which for many years have been preached to them by their own pastor. Mr. Tennant's opposers' mouths were stopt, several were brought under strong convictions, and our Lord's dear disciples were ready to leap for joy. Among others that came to hear were several ministers whom the Lord has been pleased to honor in bringing many sons to glory. One was a Dutch minister, named Freeling Housen, [Freelinghuysen,] pastor of a congregation about four miles off from New-Brunswick; he is a worthy soldier of Jesus Christ, and was the beginner of the great work which I trust the Lord is carrying on in these parts. He has been strongly opposed by some persons, but God has always appeared for him in a surprising manner, and made him more than conqueror through his love.

Neshamini, Nov. 22. Found above 3000 people gathered together in the meeting-house and yard, and Mr. William Tennant preaching to them. When I came up, he soon stopped, and sung a psalm, and then I began to speak as the Lord gave me utterance. At first the people seemed unaffected, but in the midst of the discourse, I felt such a struggling within myself for the people, as I scarce ever felt before. After the exercises, God was pleased to humble my soul, so that I was obliged to retire for a while, yet we had sweet communion with each other, and spent the evening in concerting what measures had best be taken for promoting our dear Lord's kingdom.

THE HOME MISSIONARY.

Go, PREACH the GOSPEL *Mark* xvi. 15.
How shall they PREACH, except they be sent? *Rom.* x. 15.

Vol. XI.

APRIL, 1839.

No. 12.

The Aim of the Home Missionary.

THE wise builder has continually before him a *plan*, in conformity to which he works, from the foundation to the top stone. And thus the moral architect of the social edifice will do well to have a definite idea of the state of society which he wishes to produce. He should settle in his own mind certain great points to be gained, the attainment of which will involve the happiest internal state of the church; and fit her for exerting a strong and permanent influence on the surrounding world.

With the Bible before him, each laborer can sketch this plan for himself. Indeed, a man's own peculiarities ought always to govern, in some measure, the details of the scheme according to which he operates. Still, without interfering with this liberty of each minister to mark out his own work, we may be permitted to suggest some general features which we desire may characterize the labors of our Missionaries.

The work of the Home Missionary is the moral advancement of Society. In this is included whatever fits men for their duties here, and for the awards of the future state. *This, the whole of this, and, we may add, nothing but this,* is the proper end and aim of the consecrated man whom heaven has anointed to the honors and labors of a Home Missionary. This advancement of society implies,

1. *The advancement of intelligence.* Men may be collected and held together for a time by party influences, by personal attachment to their leaders, by popular catchwords, &c. Associations thus formed may have indeed

a temporary power; but soon the public ear becomes weary of cant phrases; and nothing is more unstable than personal attachment, or party zeal. If therefore, a church is to live on, not one year merely, nor five, nor ten, but fifty, and for ever,—she must have some firmer bond of union than those. Her members must be intelligent; they must understand the great principles for the propagation of which they are associated; they should be well instructed in the lawful and appropriate modes of christian action; and they must be taught to discriminate between those things which are essential to truth and goodness, and those which are merely incidental, and may vary with the circumstances of the age. Not only the doctrines and duties of Christianity must be firmly held in the mind, but the grounds of them should be well understood. Thus, they will be *professors* of religion—persons able to set it forth in theory and illustrate it in practice, and ready at all times to give a reason for the hope that is in them. Thus too, amid the agitations of the public mind, where all discussions are so popular as they are in this country, the members of a church will be firm; they will not mistake every meteor for a new planet, nor be ready to overturn the very foundations of social order at the bidding of the latest reformer. Neither will they, on the other hand, blindly hold fast to follies because they are old, nor consider a man a sinner above all other men, because he excels them in zeal. Mistakes like these are the offspring of bigotry; and bigotry is the child of igno-

rance. How much of the contention now prevalent among Christians would have been prevented or meliorated, if those who carry it on had been intelligent on moral subjects generally—had been trained to sober and severe thought, to the investigation of principles, to systematic study of the Scriptures, and the habit of applying them to the estimate of human opinions and actions! This result a pastor can reach. He has such access to families, so large a share in the councils of the community, that if he form the purpose to make his flock intelligent, he can do it. The gradual influence of his personal instructions, and of the means which he originates, will, in the course of a few years, train up a generation of well informed, thinking men. And how can a minister feel that he is doing what Christ and the church expect of him, if he does not cast his thoughts forward, and provide against the future exigency, by training his people to be mighty in the Scriptures, and to apply them readily and skilfully to the various occasions of life?

2. The Home Missionary must aim at the *advancement of personal holiness*—a higher standard of experimental piety. There is reason to fear, that amid the bustle of the present day, there is a decline of closet duties,—a neglect to “keep the heart with all diligence.” There is so much to be done in building churches, teaching Sabbath schools, and in other visible forms of religious effort, that there is danger lest the *outward* supplant the *inner* and more difficult duties of piety. No agriculturalist could see without alarm his crops remaining stationary after the first growth of summer: he desires to see them advancing to maturity; and while he thinks of the coming winter, he does every thing in his power to promote their ripening for the harvest. In like manner, every minister should solicitously seek the growth of grace in his people’s hearts. He should not be satisfied with the bare hope that they may get to heaven at last, but long to see them illustrate the power of religion, in the rich and precious fruits of holy living. He should aim at their becoming, not merely babes in Christ, but full grown, joyful Christians; men of much prayer; of tender conscience; ready for all duty, and for unexpected death.

3. Another particular in which the churches need to be advanced, is the *spirit of evangelization*. By this we mean, that all Christians should come to regard the work of converting the world, as *their own*, every-day work. At present, a few seem to feel that they are born not for themselves but for their race; but the mass, even of those who have named the name of Christ, seem to take it for granted that they have a natural and inalienable right to themselves and their talents; and that whatever they may be disposed to do for the honor of God and the salvation of the world, is a species of supererogation—something over and above what they are bound to do, and for which Heaven ought to be very much obliged to them. This feeling must be expelled from the heart of the church. Christians must arrive at the conviction that the promotion of religion is their great business in life: that to save their own souls, the souls of those within their immediate influence, and to send the means of salvation to those afar off, is the end of their conversion. This conviction must become general, and be incorporated with all the hopes and plans of God’s people—a living, working element of their religion. This result can be attained. There is a foundation for it in the Christian system. What may not be expected from such materials as the *enlightened conscience*, acted on by *evangelical truth*, by the *example* of Christ and his apostles, and by the present claims of the *unconverted world*? And when this desire—this never-sleeping purpose of doing good, at whatever sacrifice, shall become general, how will the Lord’s work go forward on the earth! What generous self-denial to supply the needed means of the holy war! What crowds of willing soldiers will throng to every out-post! A chief obstacle in the way of the world’s conversion—the backwardness of the church—will be removed; and then may we expect the Spirit of the Lord to come down like showers, “like rain upon the mown grass.”

4. *Steadfastness* is another trait of christian character, to which our church members need to be trained. It is an incidental effect of these times of enterprise, that men have their attention called to many things in rapid succession; and hence a tendency to change the object or the manner of their efforts. The Missionary finds this to be the

case particularly in new settlements. There is an impatience to try new modes of doing good, before the old are half proved. The faithful prosecution of established modes is abandoned for the promise of untried expedients. As one effect of this state of things, the attention of men is turned from the *end* itself to the *measures* by which it may be gained; the main point is forgotten, while one merely incidental is forced into notice. This evil sometimes becomes the bane of religion in a whole district, and is perpetuated from year to year. Like some noxious weed that infests the fields, it produces nothing itself, and poisons all that feed upon it. On the contrary, the happiest results are to be hoped from the prevalence of a steady, consistent, uniform and persevering style of piety. The age needs men who can be depended on from year to year—men for “a long pull,” as well as “a strong pull, and a pull all together.” A man’s habits, in this respect,

will re-act upon his character. If he be steadfast in his prosecution of evangelical labor, he will be likely to have a uniform liveliness of faith and hope; whereas, if he is educated in changeful habits, accustomed to rely upon “special efforts” for all the good he accomplishes, he will become a man of unequal piety. However high his flight may sometimes be, he will sink to corresponding depths. Thus, the ship often seems to mount to the skies, yet plunges immediately down again; and after sailing a thousand leagues, is on the same level on which she started.

Brethren in the Missionary work—to whom it is given to fashion, to a great extent, the religious spirit and habits of the churches in the new states—is not the advancement of Christians in intelligence, in holiness, in the Missionary spirit, and in steadiness of effort, a most desirable end, and one which is practicable under the well directed influence of a faithful pastor?

Selections.

CLAIMS OF THE MINISTRY

TO A COMFORTABLE SUPPORT.

[From an Address to the Churches of the Elizabethtown Presbytery, N. J.]

That “the laborer is worthy of his hire,” is a dictate of common sense, and common justice. To suppose for one moment that any man looks upon what he pays to the pastor, whose services he enjoys, in the light of a mere gratuity, is an imputation upon both the heart and the head of that man, which we shall not allow ourselves to bring. We do not “lord it over God’s heritage” when we say that the bestowment of “spiritual things” ought to be compensated with “carnal things.” Respect alike for our own reputation and influence, and a proper regard for the honor of Him whose commission we bear, require that we should take high and independent ground when speaking of a matter of this sort. God never intended that his ministers should be treated as objects of charity, or “fed

with the crumbs which fall from the table.” No one can think or speak of them in this light, without fixing upon himself as foul a reproach, as he attempts to fix upon that Gospel of which they are the appointed messengers.

All we ask is, that this subject may be weighed in an even balance. Men who consecrate themselves to the service of God in the Gospel of his Son, ought in justice to be furnished, by the people among whom they labor, with a competent worldly maintenance. Less than this we cannot with propriety claim, and less than this you cannot with propriety grant. Our official duties are so arduous in their nature, and so exhausting in number and variety, that we have not time, and we ought to have no inclination, to “leave the word of God for the sake of serving tables.” It behooves us to give ourselves to the ministry of the Gospel. Whatever be the unavoidable expense of sustaining our families with any tolerable degree of credit in the world, we

must meet and bear this expense, as best we can, from our salaries. Other men may watch the market, and seek to make what are called *good bargains*; but ministers cannot. It is a thousand times better for us, in general, to submit to a great deal of present inconvenience, and, what is worse, to the prospect of a penniless old age, than to acquire a reputation for secular management, or money-making. Be it little or much, pastors must, as a common rule, subsist upon what they receive from their flocks.

To judge what this support should be, think of the necessary expenses of our situation in society. Men who live upon the avails of their own secular industry, are not often aware what it necessarily costs a minister to sustain his family, as it ought, both for their sakes and for his own sake, to be sustained. Because a few hundred dollars answer for *them*, they conclude that the same sum is sufficient for *us*. But we entreat you to consider whether we can properly magnify our office, without being subjected to expenses of which such men, from their different position, know nothing by experience. We must keep up a respectable appearance. Any great failure here would lose us the esteem of our people at once. Whatever may be our own feelings and inclinations, a proper regard to the flocks we serve, and to the customs of society, will not permit us to occupy a narrow tenement, or sit down to a scanty table. This is a point which, we trust, you will not overlook. Merely to purchase food and clothing for our households, to correspond with our friends, to attend upon church judicatories, and now and then to add a little to our libraries, is what very few ministers can do from their salaries. Yet not to do this subjects them to blame from every quarter.

Now, ought not men, under these circumstances, to be well supported? We say without hesitation—if there be a service on earth which deserves, in equity, a cheerful and generous recompense, it is that which every conscientious pastor renders to the people of his charge. Other kinds of

toil can be paid for. You know how to count in money a full equivalent for the effort of bone and sinew put forth by the man who gathers in your harvest. But can you as easily tell the worth of your minister's solicitude for your eternal welfare? Paul could be paid for "tent-making;" but neither gold nor silver could be weighed as the price of those tears, with which he warned the Ephesians "night and day." This, then, is not the service that should go unrequited. No temporary embarrassment of the times, and no little pique at the officers or members of the parish, should be regarded by any one as a reason for keeping back his portion of the salary.

Ministers, too, are to be "lovers of hospitality." No one would give us credit for exercising our office well, if our houses were not always open for the entertainment of respectable visitors. You can invite a stranger home with you or not, and nothing is thought of it. But the family of a settled minister, especially in one of our populous towns, must always be prepared for company. Sick or well, provided with suitable domestic help or without it, all expect that the way-faring minister, and the travelling agent, should be welcome to our boards and our fire-sides. We mention this not to complain of it. It gives us pleasure to "entertain strangers, for thereby some have entertained angels unawares." But we wish you to take these things into account, in deciding what ought in fairness to be paid to a minister.

Nor is this all. Our office brings us into contact with poverty and suffering in every variety of form, and light as may be our own purses, we must do something to lessen the sorrows of those in worse circumstances. It is necessary that every minister should be regarded as the poor man's friend. Benevolent enterprises also make their demands. For the sake of example we must go forward in these works of mercy, and let "the depth of our poverty abound unto the riches of our liberality." To meet all these expenditures, a generous support is indispensable.

But besides having to subsist upon an inadequate salary, many ministers are seriously embarrassed by the tardy and irregular manner in which it is paid. Not a few men among us, and some of them too, we regret to say, members of the church, agree to give as little as they can with any show of propriety, and then keep back that little as long as possible. The merchant's bill must be met, and so must be that of the mechanic, and the teacher; but the minister is treated as if he need not have bread at all, because he ought not to "live by bread alone." Other things are not graduated on this narrow scale. More is given, in many cases, every three months, for some fashionable accomplishment for a single child, than for the yearly religious instruction of the whole household. And this is not the worst. The music teacher and the drawing master are paid punctually, while the minister's services are left, from time to time, to go unrequited. Can this be right? Shall men pay so readily the insurance upon their earthly dwellings, and yet be backward to meet the expenses necessary to prepare for them "a building of God, a house not made with hands, eternal in the heavens?" There is no equity in such a course.

We are forced to be thus explicit. Duty both to ourselves and to you requires that we should also state, that the cost of maintaining a family is not now what it was in the days of our fathers, nor what it was even a few years ago. A great change has

taken place, not only in the habits of society, but in the necessary expenses of a household. So enhanced is the price of almost every sort of provision, that what was then a competent support, is now altogether inadequate. Take two items as a sample. The keeping of a horse and carriage is necessary for the pastor of every country parish, and yet to do this costs him nearly or quite a hundred dollars every year. For the wages and board of proper domestic help, at least an equal sum is requisite. Here, then, are barely two charges, and both of them indispensable, which amount to nearly half of what many ministers among us receive in salary. To mention such facts is needful both for ourselves and for you.

Now remember that the Gospel and its appointed ministry are necessary to your highest welfare, and you will feel bound in justice to sustain them. You cannot do without pastors and churches. This was the deep and settled conviction of our good pilgrim fathers, and hence whenever they had a settlement amounting to sixteen families, they made provision at once for the support of a minister. Those noble minded men never dreamt of securing such a blessing without cost. It was with them a fixed principle, that all their interests for earth and heaven required the presence of a faithful ambassador of Christ, and this led them to sustain him with pleasure.

Correspondence of the A. M. S.

REPORTS.

MISSOURI.

From Rev. Alfred Wright.

PLACES GROW WORSE BY NEGLECT.

Since my report in November I have visited a county seat, containing about three hundred inhabitants.

Three years ago I visited this place in the character of tract agent. I was then struck with the apparent piety and morality of the people compared with that of other places. I circulated many religious books among the people, and they received them with eagerness. But now, there is an apparent change for the worse. Some have left and others come in

their place. The former inn-keeper, who was a temperance man and kept no bar, has sold his possessions to one who has erected a bar, and draws about him the dissolute, profane, intemperate, and the utter despisers of the divine laws. The former landlord was troubled with no such company; he kept a decent house. This dram-selling inn, together with the removal of several of the most pious and valuable citizens, has opened a door of vice in this place.

H. is a county seat. Reformers, "Anti-mission Baptists," Methodists, Cumberland Presbyterians, have preached here until the people wish to hear no more. No one, at this time, not even a passing stranger, can collect a respectable congregation. Where the fault is, whether in the preacher or the people, or both, I cannot tell. There is wrong somewhere. Miss N. is now teaching a female school in this place under very favorable auspices. It has rapidly increased in size and popularity, since its commencement. She hopes soon to be able to establish—what has never yet been established in the place—a Sabbath school. At —, a little town in this county, there is one family of Presbyterians, surrounded on every side by "Reformers." They remain, however, like the old beaten oak, which has weathered many storms, firm and unshaken in the doctrines and discipline of the Presbyterian Church. They seem sanguine in the belief that a Presbyterian minister may do much good here, and offer to provide a stand, or a meeting-house, for preaching as soon as the weather moderates.

PERILS IN THE WILDERNESS.

In attempting to cross from Bloomington to Shelbyville, a distance of thirty-six miles, without a road, I lost my course and wandered far away from any human habitation. The day was cloudy, night drew on, and overtook me, lost and alone, and unable to proceed for the darkness. All I could do in these circumstances was to resign myself

to the will of Providence, sheltered only by the wide canopy of heaven, and wait for morning light. I heard nothing during the night, save the occasional rustling of leaves and the harsh notes of screech-owls. It was a dreary night, made more so by a sense of my lost condition. If ever I was thankful for any thing, it was for the return of morning. I then proceeded twelve miles, and to my great joy found a human habitation, and learned that I was within twelve miles of Paris.

PREJUDICE.

In some portion of the "far West," people may be found—the immediate successors of the scouts and trappers—who have been so long removed from the social influences of older states, that they have acquired a peculiar character, and formed strange opinions on religion. A Missionary, who is himself a western man, thus describes a portion of his field, which embraces a population of this character.

I have difficulties to contend with of no ordinary character. There exists in the minds of the great mass of this population the most inveterate prejudice against Missionaries and all benevolent labors. Bible, tract, and temperance societies are denounced even by professors of religion, as so many devices of man to amass "filthy lucre."

To certain denominational peculiarities are given the most scrupulous observance, while the whole spirit of religion is either unknown or totally disregarded. Many assign, as the reason why they do not more frequently attend the preaching of the word and other ordinances, "that the claims of these societies are presented instead of the Gospel." And they persist in the belief that nothing is the *Gospel* but a few unscriptural notions which have been instilled into them by persons who claim to be *divinely inspired*. And it is amazing what an influence these men exert. I think I am regarded in a different light by the community from what I

would be if I had been sent here. My fifteen years residence in the adjoining county, has operated in preventing much of the ungrounded prejudice which many of the eastern men, who have come among us, have had to contend with.

WISCONSIN.

From Rev. Lemuel Hall, Walworth Co., Wis. Ter.

PHYSICAL CHARACTER OF WISCONSIN.

This territory, as far as I am acquainted with it, is very beautiful, and doubtless will be rapidly and densely settled. It does not suffer in comparison with the most beautiful and fruitful sections of the West. There is less prairie and more timber in this territory than in Illinois; consequently it is capable of being more densely settled. And as the surface is elevated and rolling, there is little or no stagnant water, in consequence of which the country is healthful. It is the opinion of those who have resided the longest in this territory that far less snow and rain falls here than in the eastern states. This accords with my own observation. Situated west of the great chain of lakes, we are not exposed to their vapors, which are driven eastward by the prevailing westerly winds. Most of the time we have a clear sky and an elastic air. It is the experience of numbers who came into this country with feeble health that they have rapidly recovered.

POPULATION.

The inhabitants are mostly from New-York and New-England, there being but few foreigners, and few from the southern states. Of the twenty thousand inhabitants in the territory, probably nineteen thousand came from the eastern states.

I have visited almost every part of the county of Walworth, which is principally my field of labor, and have become acquainted with many of its inhabitants, and with almost

every individual of the Presbyterian denomination. There are three or four families in the western part of the county which I have not as yet visited. This I intend to do as soon as I have an opportunity.

I have labored more at *Geneva*, which is at the outlet of Big-foot lake, than in any other place; as this will shortly become quite a village. There is a considerable number of professors here and in the vicinity; and the prospect is favorable of soon building up a considerable church. There has been one meeting to take into consideration the formation of a church, and the first week in April is appointed as the time for its organization. Meetings on the Sabbath have been well attended, considering the numbers of inhabitants; and the attendance has increased. Our accommodation for meeting is poor, as it is merely a room occupied by a family. We expect that a school-house will be finished the ensuing season.

Prayer meetings have been established on Sabbath and Wednesday evenings. The meeting on Wednesday evening has not been attended so well as desired; but the attendance on Sabbath evening is good and the meeting is interesting.

Spring Prairie, which is seven miles north of Geneva, is another place where I have frequently preached. This is a fine settlement, but there are but few professors of any denomination. Whilst I held meetings on the Prairie I preached at the house of a Methodist professor. That family having removed, I have not at present any place to preach in. But I have removed the meetings for a part of the time to other places in the vicinity. As soon as Providence opens the door I purpose to resume meetings on the Prairie; as there are no meetings held there by any denomination.

About six miles north of Spring Prairie lies *Meacham's Settlement*, where I preach every fourth Sabbath. As yet, I have preached but one sermon here on the Sabbath; having preached in the forenoon at Spring Prairie, here in the afternoon, and in

the evening at Troy, which is five miles northeast of M. S. There are ten or twelve families here who came from Hadley, on Connecticut river. Although there are but seven among them who are professors of religion, yet they all attend meeting, and appear extremely anxious again to enjoy the means of grace. The number who attend meeting here is as large as in any place where I have preached in the territory.

Troy, which is five miles N. E. of Meacham's Settlement, is another place where I hold meetings. There are eight or nine professors in this settlement, who, together with those at the place last mentioned, I expect will soon be formed into a church. There is a weekly prayer meeting established in the neighborhood, and they observe the monthly concert.

The two places last mentioned are anxious to have more preaching, and I feel very desirous that they may. And should there be any minister who should be inquiring for a field of usefulness at the West, I wish that he might be directed to Meacham's Settlement and Troy.

I have preached a few times at *Burlington*; commonly called the Lower Forks, on Fox river, twelve miles east from Geneva.

There is another settlement on the *Nippersink Creek*, on the borders of Illinois, where I spent a Sabbath and part of a week. It is nine miles south-east from Geneva. At present there are but few inhabitants, but it will soon become an important place. There are three Presbyterian professors in this place. I expect soon to preach in that neighborhood again.

A few weeks since, I received a pressing request to visit a place in Illinois called the *Virginia Settlement*; it is about twenty-five miles south of Geneva, and in McHenry county. I was informed that there were a number of professors there, who were anxious to be formed into a church. I promised them that if Providence permitted I would visit them in a few weeks. A Mr. Lewis, an agent of the Bible Society, passing through the place, was much interest-

ed in them, and procured the Rev. Mr. Clark, of Charleston, to come and organize them into a church. Thus, when I visited them, I found a little church of seven members. I tarried with them four days, including the Sabbath, and preached each day to a numerous and an attentive audience. Most of the settlers came from Virginia. They were anxious that I should come again; and although it is not within the boundary of Wisconsin, I agreed to preach there again four weeks afterward. I received a request while there, with which I complied, to preach at McHenry, the seat of justice in the county of that name, seven miles from the Virginia settlement. There are a few Presbyterian professors at McH., and I expect that they will be induced to unite with the church above mentioned. There is no Presbyterian minister in that county, as I have been informed; unless it be in the extreme western part of it, from which I have not heard. There is *great need* of a good missionary in this county. Errorists will come into this region, and will strive to occupy the ground, if it be not previously occupied by the ministers of Christ.

From Rev. C. Nichols, Racine, Wis. Territory.

The interest on the subject of religion has evidently been on the increase here for several months past. We have an excellent school and singing-school. We hold meetings in the same room, and it is usually full on the Sabbath. I doubt not we should have more if we had room for them; or at least if we had a suitable house. Many careless sinners attend, among whom are some influential persons. All are solemn and attentive. Christians are a little revived, yet I do not know of any cases of real conviction of sin. We have had of late a considerable addition to the christian influence in this place.

The town site, which has always

been in dispute, so that no good title could be given, is now likely to be soon fixed. We believe this will bring people in, and encourage those who are here to go forward so that the cause of Christ will be promoted by it. A court-house will probably be built next season, and we hope to erect a house that will serve as a place for public worship. We have had a number of interesting meetings, preparatory to the organization of a church, and one week from this day is appointed for that purpose.

Some professors have removed from the Head of Pike. The house we occupied is converted to another purpose, and there is now no convenient place there for meetings. We have thought it best that the few Christians who remain should go elsewhere to worship, though they can attend but seldom.

The little band of Christians at Racine is small, and they are poor. It is an important place, and I am anxious that they should continue to have the means of grace.

It is commonly known, that the pecuniary embarrassments of the last year affected severely the rising towns in the new states, and consequently embarrassed the work of planting and sustaining churches. Milwaukee, Racine, and other settlements on Lake Michigan, shared largely in this distress. Our missionary at Racine has received but \$60 in two years from the people at that place.

The inhabitants live better this year than they did last, but I can assure you, very few have what they used to call the necessities of life. The brethren are greatly straitened. Indeed it is generally true here where people have given to support the Gospel, they have given of their penury.

ILLINOIS.

IMPORTANCE OF SABBATH SCHOOL INFLUENCE IN THE WEST.

Seven have united with our church, two by profession—precious lambs

of the flock, belonging to our Sabbath school. We shall probably receive more soon. The Sabbath school promises much good. Though it is much opposed, the children have great interest in it. One of our elders has taught them a variety of tunes printed on large cards, with appropriate hymns, which they sing with great delight. Our *chief hope* is with the rising generation. A great portion of the adult population have been connected with some church, but have now given themselves to Sabbath breaking, gambling, &c.

VARIETY OF SECTS.

It takes a variety of denominations to suit the tastes and feelings of all this people. There has been preaching here by no less than six denominations, beside ours, during the last season. Episcopalians, two kinds of Methodists, and three kinds of Baptists. But as we have a house of worship, they do not interfere with us.

THE WAY HOME MISSIONARIES PREACH THE GOSPEL TO THE HEATHEN.

One example out of hundreds.

We observe a weekly prayer meeting and the monthly concert; and, besides some not in the church, our members always attend, if they live near enough, and are not sick. There is a female prayer meeting once in two weeks, and a society who, together with contributions at the monthly concert, are doing something for the heathen. This is a matter of *great interest* with a few in our church. They think it time the Gospel were preached to every creature, and that the church is guilty of great neglect.

DIFFICULTIES.

While we urge christian duties, we make progress only so fast as the works of Satan are overthrown. These duties are seldom urged by any denomination around us; and hence, to a great extent, their influ-

ence is against us. The preachers near us oppose our temperance society. These facts present the work of your Society in sustaining preaching here, in a very important light. Your policy, as indicated in the Home Missionary, in favor of installing ministers, will work well in most cases. But it will require time for some of our churches to understand it. Many of our people have been accustomed to see ministers live on their own plantations, and come and go like other folks. They have no idea of the pastoral relation, or what installation means. It is so with some of this church. It will require much instruction to bring them to scriptural views on this subject.

*From Rev. E. H. Hazard, Lindon,
Ill.*

Since I wrote you last, my family have been much afflicted with sickness. During the fall season, my wife, my five children, and myself, have all passed through a course of bilious fever, and ague and fever. It has been the more afflictive as we could not procure the necessary domestic help and nursing. Having these afflictions and labors, with no other aid than the occasional, yet very kind and faithful attentions of my christian neighbors, I have become quite debilitated, though I am now fast regaining my health and strength. I mention these things, not as a subject of complaint, but that the Society, dear to me from many considerations, and my eastern friends, may rejoice with us in the Lord, and give thanks unto him who hath spared our lives and delivered us from sorrow. We are not discouraged though we have been cast down. There is a great work to be done in this portion of our Lord's vineyard. May the Lord strengthen us to do our part!

Our settlement has been greatly increased with immigrants during the last year; a good proportion of them are professors of religion, and appear like christians. I hope their works

may prove them to be such. Thirteen have been added to this church by letter from eastern churches since my last report, and there are some others with us who probably will unite soon. Although sickness has been quite general during the fall, our meetings have continued uninterruptedly on the Sabbath; and our weekly prayer meetings are generally well attended, and seem to be increasing in interest. The bible class is quite interesting: the members of this class appear anxious to "add to their virtue, knowledge."

TEMPERANCE.

Last evening our temperance society met; and although the traveling was bad we had a full meeting. Fourteen signed the pledge of total abstinence, making the whole number sixty-eight. We mention one fact, not as boasting, but as a subject of thankfulness to God, who in his providence directs the affairs of men, that we have not, to our knowledge, a drunkard in our settlement on this side Rock river. No liquor is sold; and there is a united and determined public sentiment against the introduction of a grocery in any shape. All lawful and proper means are to be used to prevent it. I believe our lecturer last evening spoke the general sentiment of our people, when he said "he would dread less the visit of the cholera in our settlement, than a grog-shop."

"RUM AND RUIN."

On the opposite side of the river intemperance prevails, though efforts have been made to suppress it. Recently God has taken the cause into his own hand; he has removed three drunkards in a manner that should prove a solemn and awful warning to others. Two of them, attempting to drive home from Dixon's ferry, where they had become intoxicated, missed their way, drove out into the open prairie and perished beside their bottle. One of them being already dead, the other was seen by the man, who providentially discovered them, crawl-

ing on his frozen limbs to his bottle to take one more dram. This man died also in a few days. Thus they went into the eternal world not only under the awful doom, "No drunkard shall enter into the kingdom of God," but actually went into their graves drunk. The third, in a fit of intoxication, a few days since, murdered an Indian in a most brutal manner, and has fled the country to escape the hand of justice, leaving an interesting family to lament, not so much the loss, as the disgrace and wretchedness of a husband and father. If such appeals from divine justice do not awaken, arrest, and turn those who are in the same road to ruin, what will save them from a like fate?

TENNESSEE.

From the application of two Churches on the Tennessee River.

The members of these churches are few in number, feeble, and destitute of the preaching of the Gospel; one of them is situated in the midst of a dense population, many of whom might be able supporters of the Gospel if their hearts could be won to Christ. The other is located in a populous place. A rail-road is now building, which makes one of its depots near the church, around which, in all probability, a flourishing town will grow up. On this account, the Roman Catholics are making great efforts at this place. These facts, we think, are reasons why we should have, immediately, the regular ministration of the Gospel among us. We can obtain the labors of a minister if your society will aid us to the amount of \$150 for this year. We hope we can obtain, among ourselves, part of that sum. And the prospect is, that in a few years we shall be able to support the Gospel without foreign aid; and even to return some aid to assist, through you, other weak churches.

This application presents the case of very many churches in our country. They are in

rich communities, on a fertile soil, and the prospects of future strength are encouraging—*provided* they can have a little help. But, at present, their numbers are small, their burdens many, and public confidence is not yet acquired. What they need is just enough aid to impart decision to their own movements, and to accustom the community around them to the stated labors of an intelligent ministry. This, with the blessing of God, in a short time, raises a church above dependence on foreign aid, and makes it, in its turn, the benefactor of others which are following it in the same succession of infancy, youth, and maturity.

INDIANA.

DARKNESS AND DAY.

I have had, till recently, much to discourage me in this field of labor. To say nothing of the general ignorance of this community, and the prejudice against Presbyterian ministers; there was the sickness of my family; an empty pocket; the being sued for forty-three cents, (the purchase money of a piece of beef,) when sick, &c. The attendance at our meetings was small; I had but two male members in the church, and both lived out of town. I had no one to help in prayer meetings; open wickedness abounded on every hand; and all were in eager pursuit of the things of the world.

But of late, things have changed. We have an excellent man in our school, who helps me much in doing good. This people, I think, are beginning to place a much higher value on the institutions of religion, which they enjoy. Our meetings on the Sabbath are much better attended. At times, much seriousness is apparent in the congregation. A more attentive people, in the house of God, I think I never saw in the state of New-York. Our communion season, the first Sabbath in February, was of great interest to me and to this church. Two adults made a public profession of their faith in Christ, and avouched him to be their God and portion; three were receiv-

ed to the church by letter. This little accession, of five persons, is a great one to us; they are all valuable members. It encouraged me more, than did, in my old congregation in New-York, the accession of fifty members at once.

With this increase of interest among us, on the subject of religion, the people have not forgotten the wants of their minister; or rather, I should say, they are *beginning* to take some interest in his having a comfortable support. Within a few days, nearly all of the subscribers for my support, have doubled their subscriptions, and several new ones have been obtained. The first movement, on this subject, was made by a man who refused to do any thing for my support last year, and who, but very seldom attended meeting, on the Sabbath, any where. He first put \$15 on the subscription paper, but afterwards, finding it necessary, he increased it to \$30. A widow woman doubled hers, making it \$50. With what your society kindly give me, I now have the prospect of a comfortable support.

CLAIMS OF NORTHERN INDIANA.

Stations for Missionaries.

We very much need more ministers of our denomination in Northern Indiana. This part of our state is larger than the state of Massachusetts. It is an excellent body of land; has a fine climate, very much like that of New-Jersey. For a new state, its population is already quite large. It is filling up very fast, as excellent lands every year are brought into market. The Indian reservations have, the most of them, already been ceded to our government. This part of Indiana is, without doubt, destined to be, to the farmer, one of the most interesting and desirable portions of the whole great valley. New-York, Cincinnati, New-Orleans, and, I may say, Charleston too, will be very near him, as mar-

kets for his produce, in a very few years. The Erie and Wabash canal, extending from Lake Erie to Terre-Haute, (the head of steam-boat navigation on the Wabash,) is to be completed in about a year. It is already finished and in operation from Fort Wayne to Logansport; various other canals are being constructed in this part of Indiana. In this interesting part of our state, we have, I believe, but ten Presbyterian ministers, who stately preach the Gospel; six of these are on the line of the Erie and Wabash canal; the other four are near the northern boundary of the state. The missionary field of these ministers is more than a hundred miles square.

We want ministers now at the following places, viz. one for Wabash and Lagrow, on the canal; one for Rochester and Plymouth, on the Michigan road; one for Goshen and Elkhart, on the line of the northern canal; one for Marion, on the line of the central canal; one for several places on Eel river; and one for Kosciusco county. Wabash, Goshen, Rochester, Plymouth, and Marion, are county seats, and important places. How much could be raised for the support of ministers at the places above named, I know not; but I should think nearly half the necessary sum.

You may form some idea of the religious condition and wants of this part of our state, when I tell you, that, probably, not one tenth part of the funerals are attended with religious services of any kind. If I may take my own neighborhood as a sample; not one child in fifty, of eighteen years old, can repeat the decalogue, or say the Lord's prayer. I could speak of the almost universal profanation of the Sabbath; the great prevalence of intemperance, gambling, and other kindred vices; but I forbear. If any thing is done for this population, to save them from open irreligion and ruin, IT MUST BE DONE SOON. We want learned and pious ministers, such as are willing to make any sacrifices that the cause of Christ may demand. Can you not send us such?

From an Application.

We, the Session and Trustees of the First Presbyterian Church in G——, are constrained to apply to the A. H. M. Society for aid in the support of the Gospel in this region. You doubtless wish to know something about our circumstances and wants, that you may judge of our claims upon your Society for aid. We have secured the labors of a minister. He commenced his labors with us 18th of June last. The number of communicants in our church is about forty. Within 25 miles there are three or four congregations, principally composed of Presbyterians. Some of these have occasional preaching from other denominations, but are dependent on our minister for what they have of their own order. We propose to raise for the support of our minister this year (12 months from the 18th June) one hundred dollars. There are two reasons why we cannot consistently raise more the present year. One is, a large sum is now due from this society for building a meeting-house. The other is, we have suffered very severely, in common with the rest of the people of the West, from sickness during the past year. Not a family in this congregation, and scarcely one in this region, has escaped the ravages of disease. Many have severely suffered for the want of medical and other aid. Some families among us are still sick with ague and fever, but we bless the Lord that most of us are restored to a comfortable degree of health.

A clergyman, in recommending the foregoing application, says—

This request was handed to me last evening, with a view to my recommendation. The church is poor, and have been *very much* distressed the past season with the sickness which has pervaded the whole country. I do not know what their minister will do if you cannot afford them the aid they ask. And I would say, brethren, *give it, if you can, consistently with your previous engagements.* You

cannot know the amount of suffering and privation among ministers in this section of the country arising from a want of support. There is hardly one, who gives himself to his appropriate work, that is not under the necessity of reducing his expenses to the lowest possible amount, and depriving himself of many of the means of happiness and usefulness which our brethren in the older parts of the country enjoy.

“THE HARVEST TRULY IS PLENTIEOUS, BUT THE LABORERS ARE”—CONTENDING WITH EACH OTHER.

From an Important Region.

When shall this moral night be removed? O that this darkness might be dispersed by the cheering beams of the Sun of Righteousness, before the “clement, mediatorial hour is past!” The harvest is ripe, but the laborers are few. Must the precious grain be scattered and lost? A united band of reapers would do much in this time of harvest—more for the cause of our dear Redeemer than all the bands that are now contending about the means, and the manner of securing the grain. God’s harvest will be secured; and many by-standers who would drive all out of the field who are not willing to reap in every respect according to their notions, I fear will be found among that unhappy number, who, having promised to go at the command of the Lord, and work in his vineyard, went not. It is no idle fear that many to whom the Lord hath said, “Go, work in my vineyard to-day,” will stand by, contending with the laborers, until, by their example and neglect, the precious vintage will be lost.

OHIO.

*From a Missionary Report.***A GOLDEN OPPORTUNITY LOST.**

Three years ago there was a fine opening and a cheering prospect of accomplishing

much good in the region described below. For want of a minister, all these advantages seem to be lost, and the work of evangelization rendered more difficult than ever.

I have just returned from a missionary voyage to ———, about 45 miles from this. I have to say in general, in regard to this field, lying on both sides of the river, embracing a distance of 38 miles, that it is not so hopeful as when I first surveyed it three years ago. No minister has come in, while the business and company appertaining to the public works have introduced a flood of dissipation. The hard times have prevented any considerable increase by immigration; and taverns and groceries have increased fearfully, to the ruin of nearly all engaged in them. Sickness also has contributed to spread mourning and languishment over many dwellings, and failures in contracts and job-taking on the canal have done their part to produce despondency. 27 sections on the canal, of a mile each, have been given up as bad jobs.

Scenes on the Canal.

I went into one house, full of children, the woman half sick, who said that her husband had 20 hands all winter, and lost money, and had given up the job. She was worn out, leaned her head upon her hand, and wept. She had no hope. I found an Irishman with his head broken by a club in the hand of a negro. I gave him a tract, "Sin no trifle," which was read to him by a friend. Farther on I found a German, a Catholic, and spent half an hour in assisting him to read, and on my return, the same, and prayed with him. He desired greatly a German Bible; I gave him one in English. He said he would give me "one dollar" for a German Bible. I asked him if his German friends had no Bibles? He said "No." "Why not?" "De priest do not like it." "How does he prevent it?" "He look all about, and when he see it he take it, and say, 'O, this be good for me to read in,' and put it under his cloak, and walk off with it." "Well, if I procure you a Bible, the priest

will carry it off too." O no, no, no! for if he do I will send the officer after him, and he will put his hand on his shoulder and say, 'you are my prisoner, sir; this is a free country, he will not do that.' I promised him, I would write to New-York for a box of German Bibles, and he promised to find a market for a number.

N——, as I mentioned in a former number, is a city of log houses, 3 taverns, 2 groceries, and a "cash store," with a whiskey sign out. About ten days since, a justice of the peace, and three others, decoyed a poor fellow into a private room, for a mere trifle, and having stripped him to the skin, whipped him with cow-hides without mercy, two whipping at a time, and relieved when weary by the other two.

On my return I preached at F—— and at P——. At the latter place, only 3 or 4 ran out to get a drink, (I preached in a tavern,) and curse the doctrine, as I suppose. I met with many interesting incidents, which I cannot now detail. At a "drunkery" I found the woman weeping, and holding a little child, which she said was her daughter's that died last fall. "And is that her husband?" I asked, pointing to a man dead drunk, lying on the floor. "No," said she, "that is mine." I sold her a religious book, and she opened it and said, "This is a good place, it just suits my case," her eyes streaming with tears.

I go up through this route again, as soon as the roads settle in the spring, and I can procure a supply of tracts.

THE STANDARD OF MISSIONARY CHARACTER.

There cannot be a more mistaken notion than that which many good people seem to entertain—that almost any degree of talent and attainments, however moderate, will answer for a Missionary to the West. The American Home Missionary Society has ever striven to correct this impression. It has not only used all reasonable care in the selection of those whom it has sent to the West, but it has also received into its list of beneficiaries those already on the ground,

with as much caution as is consistent with compassion to the churches which need their labors. But it is almost impossible that the utmost care should not sometimes fail to prevent weak and incompetent men from receiving the patronage of the Society. Such often go to the West on their own responsibility. Churches destitute of better supplies consent to receive them for a time; and some neighboring minister, whose kind wishes get the better of his judgment, is found willing to recommend their application for missionary assistance. In this way, sometimes, the strictest vigilance of our various committees is insufficient to prevent unsuitable ministers being recognised as Missionaries. But the friends of intelligent Christianity may be assured that if such things occur in connexion with the A. H. M. S., they arise not *from*, but in *spite* of its intention. We wish all the community to understand, that this Society takes high ground on the subject of ministerial qualifications—that it will never voluntarily employ its patronage as a premium in favor of a half educated, shifting ministry. By its constitution it is bound in certain cases to respect the advice of its auxiliaries in the selection of Missionaries; and as it has no ecclesiastical powers, it must recognise as qualified, those whom the Associations and Presbyteries certify as such; but of these, it will aim to select the best. Although it has no power to *make* ministers, it ought not, and we trust, it will not, prostitute the sacred charities of the church upon those who are *not half made* by any body else.

The following on this subject is from an Agent of the A. H. M. S., in Ohio.

My observations fully satisfied me, that, henceforth, we must be very decided in our purpose, to give more permanency to the ministry, and be more discriminating in our Missionaries. Weak men and dotards, cast out and repudiated at the East, and boys that "could not teach and would not learn," have made out to get bread enough to starve on for six months or a year, in a place; and having, in that time, so perfectly depleted the people, that they could do this no longer, have fled away to repeat a similar infliction on somebody else,

and have left their former place to the occupancy of some one, whom longer discipline had enabled to bear starvation better than they could. I have hitherto been much disposed to lean to mercy's side, in relation to such unfortunate and infirm ministers. But I am growing harder of heart. We can't afford to make our society a great national poor-house. I have not a doubt, that the cause of religion, and the feeble churches, will advance much faster, if we only assist such as have some real power of accomplishing good. One discreet, effective, devoted man to four churches, would do more than four, or forty, "whose strength is" to do nothing, or to do mischief.

MICHIGAN.

From a Missionary.

The Lord Jesus said, "It is more blessed to give than to receive." How great the privilege, then, of those whose benefactions caused the relief alluded to below! Were it practicable, we should like to take each patron of the Society by the hand, and lead him to the dwelling of the Missionary whom his bounty has cheered, and show him how true it is, that the only value of money is to do good. We would show him a small house, scanty in its original plan, and only a room or two finished, from the want of funds; while the rest affords but the slightest shelter from the storm and none from the cold. The inmates are pallid and care-worn; for that scourge of new countries, the ague, has laid upon them daily, for months, its monotonous inflictions of alternate frost and fire. Amid the lassitude and depression of sickness and poverty, may be seen the habits and principles of better days bearing up under the present burden. They feel the absence of personal comforts, of things becoming their station, but still more, the want of the means of usefulness. And when they kneel down to pray, "Give us this day our daily bread," they do it with a sense of utter dependence, which the owner of a full garner never knows. And gold seems to lose its sordid associations and to become a thing

almost divine, when it brings to such a family medicine and assistance, and the pledge of needed food and raiment. When the sunshine of benevolence throws its warm beams into the window of such an abode, kindling up the smile of happiness on every pale face, it is blessed to behold it; it is blessed to be the subject of it; but more blessed still, it is, to be the source from which those rays of gladness emanate!

RELIEF IN TIME OF WANT.

I can hardly find language to express my feelings, as I seat myself to write to you. For a few days previous to receiving the commission, I had almost become disheartened. Sickness had prevailed in the settlement, and myself and family had all been under the physician's care for some time, and we had become involved, and knew not how to discharge the debts we had contracted. Besides, we had worn our clothes not only threadbare, but even to patching. Our prayer is, that the richest blessings of heaven may rest on you and the patrons of your society!

AN INTERESTING CHURCH IN ITS THIRD YEAR.

A settlement was commenced here two years ago, last May, by a few christian families; some from Vermont, some from New-York and Ohio. The object was to organize a church, and to have preaching *from the beginning*; and to have schools, so that our children might not be left, as multitudes are in the West, to grow up in ignorance. The number of souls, is now about one hundred, and other families are expected in a few weeks. We have erected a good frame school-house, which we occupy for meetings as well as for schools. A church was organized two years ago, consisting of seventeen members; it now numbers twenty-four; ten males and fourteen females. Five or six others are expected to join soon. In all the families now in the settlement, and, I believe, in all those families who are expecting to move in, one or more profess religion.

Our buildings are mostly framed. Twenty frames are now up, or are in progress, and will be raised soon. We are favored with an abundance of pine lumber, and have mills near, both for sawing and flouring. We have not suffered so much as many of the new settlements have, in regard to obtaining provisions, although we have all suffered more or less. About two hundred acres of land have been chopped and cleared here. The soil is rich and productive; and about one half of the families have, this year, raised provisions sufficient for their own consumption, so that their expenses will not probably be so great in future, as they have been heretofore.

Refreshing.

In respect to our spiritual condition, I think, for a few weeks past, more interest on the part of the church has been felt than before. Our meetings on Lord's days, and other religious seasons, have been well attended, and there are evident marks of solemnity. God has made bare his arm in mercy in a part of the town, six or eight miles distant from us, and a number have been hopefully converted. I assisted in organizing a church there a few weeks since.

New Churches.

The friends of Home Missions will rejoice to learn that churches are rising up, here and there, in this land where error and infidelity abound. May these churches prove as spots of verdure in the midst of surrounding sterility! It requires hard labor and much perseverance, to subdue the forests and prairies of this western world for cultivation; but how much more severe the toil, and how much more protracted the efforts, to produce a change for the better on this wide-spread, *moral* waste! Were it not for the promise of the Most High, that "the wilderness shall blossom as the rose," we should sink in despondency, and abandon the work. But blessed be our Lord and Saviour, Jesus Christ, that he condescends to own the feeble exertions

which are made to build up Zion. A holy and benign influence is exerted by the preached word; by Sabbath schools and Bible classes, and the various other means of grace.

Interesting Pupils.

We have a Bible class, which nearly all the congregation attend. The gray-headed person of near eighty years, may be seen reciting portions of the Holy Bible, with the child of five or six.

TWILIGHT.

We head the following, "Twilight," because, in a region of great intellectual and moral darkness, where a faithful Missionary has for some time been stationed, there are appearances of coming day. The light begins to struggle with the gloom.

There is among us a deplorably low state of intelligence. Our common schools (the only schools we have,) are miserable concerns. One district, in which there are probably 60 children, is wholly destitute of a school. This is the district in which live nearly all the Deists, Unitarians, Universalists and Chrystians. Another district has a school; but it is one in which nothing is taught but the very elements; and for the plain reason, that there are none of the scholars (some of them having almost the corporeal extension of men,) ready to advance a single step higher. Another actually employed a teacher who could neither write a common sentence correctly, nor correctly read a child's book. He knew not a whit of Geography, or English Grammar, and almost nothing of Arithmetic. And when I have visited this school, to inspect its proceedings, I knew not whether to weep at the pitiable condition of the children, or to smile at the blunders of the teacher. A fourth school is under better regulations. I have hard work to gather a Bible class, and one *great* reason is, many of the youth read so badly that they are ashamed to attend and expose

their ignorance. There is here also an ardent love of the world. If covetousness is idolatry, this section of country is emphatically a land of idols. There are exceptions, but they are few. Mammon, here, stalks even into the sanctuary. I am afraid his note has more power over the hearts of some of our church-members than the word of the Lord has. It makes me mourn to see what a quarrel-generating, virtue-killing, mind-starving, soul-damning power this base god exerts.

But we have encouragements. Our house of worship, which was dirty and cold, has been cleansed, and fitted up with stoves, so that it is clean, warm and attractive. And the whole expense of this was met by a contribution taken the next sabbath after the fixture was made. The like was never done here before, and the people feel that they have had a complete triumph over themselves.

Our sabbath congregations are increasing. Many of the empty seats to which I preached for several weeks, are now filled. We now have but few of these disheartening appendages to the sanctuary.

The congregation have (for a new thing) had a regular parish meeting, elected a board of trustees, raised for the support of a minister almost twice as much as they ever did in any one year before; and they talk of buying a parsonage-house during the current year. I think it would not cost as much effort now to buy a house, as it would have done a year ago to buy a stove for the church.

MASSACHUSETTS.

*From the Rev. D. H. Emerson,
Northborough, Mass.*

We copy the following report from the Boston Recorder of Feb. 8th. The happy results of Home Missions are better estimated, we think, by the number of churches that cease to receive aid, than by the number that continue to receive it. It gives us pleasure, therefore, to number the church in Northborough among those that *have been* on our

missionary list. To have been instrumental in bringing this flourishing church into existence, and nurturing it till it has become able to assume the support of its own ministry, and to cast its contributions liberally and cheerfully into the treasury of the Lord, for the purpose of extending the same blessings to others, will be reckoned, we doubt not, when the influences of a church—God's own institution, shall all be told, a privilege which angels might well have coveted. It seems but yesterday that we met this flock, few and feeble, and united in those solemn services which gave them their first pastor. Now, they take their stand among the daughters of Zion, to co-operate with them in sending the Gospel through the earth—to know that it is more blessed to give than to receive. The Commonwealth of Massachusetts knows not how much she is blessed by institutions like this, the fruits of Home Missionary enterprise. And the friends of the Redeemer, by whose benefactions this enterprise is sustained, can have but a faint conception of the good they are accomplishing, by *planting churches here at home*, which may stand, peradventure, till time shall end, and bring multitudes, far and near, to glory.

For the encouragement of the patrons and friends of this noble institution, and of the many "feeble churches" which are nourished by its care, the following record is made of the progress of the Evangelical Congregational Church in this place. Its first existence as a church was in the spring of 1832, when it was organized (April 12th,) with 35 members, 24 of whom were females. The first sermon of its first pastor was preached in an "upper room," at which time the encouragement of the audience was so great, that six of them became responsible for \$700, towards building a house of worship. But what was *this* in such an enterprise? And, if their house of worship were obtained, yet what means had they for sustaining the continued ministrations of the gospel? Certain it is, that with all their desire for a purer gospel, they would not then have ventured to proceed in their holy cause as they did proceed, without

the assistance of the Massachusetts' Missionary Society! But, leaning on this Institution, and trusting in the covenanted grace of their Redeemer and Head, they went forward, and were soon permitted to behold a temple and a pastor, provided by the Lord. From that time until the present, the church has received an annual appropriation from the Missionary Society, and has thus been enabled to retain its christian privileges, while at the same time it has sent its own annual donations abroad, "freely giving" as it had "freely received." The society has now much increased; the church has risen in numbers from 35 to 81; the Sabbath school has multiplied to 170 members; and necessity of pecuniary assistance is no longer felt. In January of last year it was agreed, instead of asking \$125 as usual, from the missionary fund, to ask but \$100 for that year; and now, at the commencement of that year, it has been agreed to *ask for nothing* for the year to come, being strong in the confidence that we shall now be able to *go alone!* May the sum thus relinquished by this church, be applied to some more destitute flock of Christ, and may all our feeble churches soon be able to sustain themselves; that those who have never heard of Jesus may receive the aid which has hitherto been expended in Massachusetts!

It ought to be remarked that the influence of the conference held in this place in October, was highly beneficial in regard to the cause of benevolence and self-denial, and that the eloquent appeals of the late Secretary of the Massachusetts' Missionary Society, have rested upon the consciences of many with great weight. To him, and to the Society he has so long represented in this Commonwealth, our most grateful acknowledgments are now rendered.

That we are *no poorer* in consequence of surrendering the aid we have heretofore received, may be inferred from the fact, that the people have commenced the new year by increasing the salary of their pastor.

VARIOUS SELECTIONS.

I have been compelled to spend most of the six days, between the sabbaths, for the last two months, in working about my own home; for otherwise, my family must have suffered during the winter. I have generally to spend one day in the week in getting wood. When I came here, a house could not be had, and the church agreed to build one for me. They put it up, covered it, and laid down some green, loose planks for a floor, (this being the only kind of lumber that could be had,) and in that state I moved into it. We had no kitchen, crib, stable, nor even a fence around the house; no horse lot, nor any thing of the kind. Yet, to the extent of their ability, the people are liberal and hospitable. It is one evidence that they are doing something

like their duty, that the Lord has greatly prospered them, as a church, ever since they have been organized.

BIBLE CLASS *versus* BALLS.

Last winter, the young people had a weekly dancing school, which embraced a large proportion of the young ladies of the village. Eight of these subsequently joined the Bible class. On Christmas eve, the young men got up a ball; and out of the eight females referred to, only two attended; and these two had met for the study of the Bible only once; and out of the whole number in the village, only three were found in the ball-room on that evening. Consequently, this and the adjoining counties were scoured to find guests to make out the company for the occasion.

Appointments by the Executive Committee of the A. H. M. S., from Feb. 15th to March 15th, 1839.

Not in Commission last year.

Rev. Charles Danforth, McKean, Pa.
 Rev. Patrick W. Gray, Centerville, Troy and Randolph, Pa.
 Rev. Aaron Grigsby, Pleasant Grove and Hackberry Churches, Ten.
 Rev. J. W. C. Pennington, Colored Church, Long Island.
 Rev. E. Reynold, Georgetown, N. Y.
 Rev. L. Wilcox, Ellis' Village, N. Y.
 Rev. O. Hyde, Liverpool, N. Y.

Rev. D. Hollister, Milford, N. Y.
 Rev. S. Sweezy, Destitute Churches in Oswego Co., N. Y.
 Rev. Abijah Blanchard, Hadley, Mich.

Re-appointed.

Rev. A. Worthington, Milford, Mich.
 Rev. J. F. Cowan, Potosi, Mo.
 Rev. R. H. Snoddy, Knox Co., Ten.
 Rev. J. M. Babbitt, Lisle, N. Y.
 Rev. S. Wells, Oriskany, N. Y.
 Rev. P. R. Kiune, McGrawville, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from February 15th to March 15th, 1839.

NEW-HAMPSHIRE—

Ackworth, Miss Hannah Ware, L. M.
 in full, by E. Kingsbury, \$18 86

MASSACHUSETTS—

Hadley, Gent. Benevolent Soc., Elijah Smith, Tr. 30 00

CONNECTICUT—

Hartford, A. M. Collins, 100 00
 Madison, David Crittenden, 5 00
 New-Britain, Coll., by C. Cornwell, 49 11
 New-Milford, First Cong. Ch., by D. Marsh, 49 00
 Westfield, legacy of Mary Yale, dec., by J. Wilcox, Executor, 12 50

NEW-YORK—

Albany, a lady, by E. H. Pease, 1 00

Brooklyn, First Pr. Ch., Coll., by R. J.

Thorne, 110 67; S. B. Hunt, 20; A.

W. Benson, 20; J. Ruthven, 10; D.

Pomeroy, Jr., 5; A. Wesson, 5; W.

R. Dwight, 1; D. Leavitt, 50; J.

Rankin, 20; E. C. Hamilton, 5, 246 67

Cattskill, James Millard, to const. Miss

Lydia Millard, n L. M. 30 00

Greenville, Ezer Knowles, 45 50

Matteawan, Pr. Ch., by W. Torrey, 50 00

New-York City, viz:

Bleecker-st. Presb. Ch., Men. Con.

Coll., 16 53; James Roosevelt, 100;

Mrs. M. E. Sminck, 1; E. H. Kim-

ball, 15; J. P. Tappan, 5; J. B. Sta-

ples, 1, 138 53

| | |
|--|--------|
| <i>Central Presb. Ch.</i> , by Mr. Roach, | 46 00 |
| <i>Mercer-st. Presb. Ch.</i> , Mon. Con. Coll. | |
| 23 77; Rev. T. H. Skinner, D. D., | |
| 30; R. Boorman, 15; G. U. Richards, | |
| 10; J. Wiley, 10; Mrs. E. M. Conck- | |
| ling, 2; W. S. Kellogg, 1; J. Hunt, | |
| 5; J. Hitchcock, 5; Rev. C. Mason, | |
| 5; F. Markoe, 10; No. 1 Washing- | |
| ton Place, 25; J. B. Murray, 20, | 161 77 |
| <i>Spring-st. Presb. Ch.</i> , A. Lane, | 10 00 |
| <i>Second Avenue Presb. Ch.</i> , E. Fisk, | 5 00 |
| <i>Thompson-st. Presb. Ch.</i> , Horace Leet, | |
| L. M., in part, | 10 00 |
| Richmond, Thomas Williams, bal. | 1 50 |
| Schaghticoke, Fem. Aux. Soc., Mrs. | |
| Noble, Sec. | 20 00 |
| GEORGIA— | |
| Centerville, Maj. G. Loomis, U. S. A. | 20 00 |

\$1050 44

K. TAYLOR, Treasurer.

Receipts of the Philadelphia Agency, from February 15th to March 15th, 1839. Rev. G. N. Judd, Secretary.

NEW-JERSEY—

| | |
|---|-------|
| Bloomfield, Pr. Ch., Friend, | 1 00 |
| Elizabethport, Mon. Con. Coll., | 2 42 |
| Hanover, Pr. Ch., Coll., 17 06; Rev. | |
| C. L. Miles, 5; Mon. Con. Coll., 2 55, | 24 61 |
| Madison, N. J., a widow, by Rev. Mr. | |
| Arnes, | 1 00 |
| Newark, N. J., legacy of David D. | |
| Crane, deceased, by James Crane, | 50 00 |
| Executor, | |
| Springfield, Pr. Ch., by Rev. J. C. | |
| Hart, to constitute Gilbert Reeve a | |
| L. M. | 38 00 |
| Succasunna, Pr. Ch., Coll., in part, to | |
| const. Rev. David A. Frame a L. M., | 43 50 |
| West Bloomfield, bal. of Coll., | 6 00 |

PENNSYLVANIA—

| | |
|----------------------------|-------|
| Darlingsville, S. Darling, | 3 00 |
| Philadelphia, Robert Earp, | 50 00 |

MARYLAND—

| | |
|-----------------------------------|------|
| Middlebrook, Miss W. C. Cromwell, | 1 00 |
|-----------------------------------|------|

\$220 53

Receipts of the Central Agency at Utica, N. Y., from January 26th to February 26th, 1839. Rev. A. Crane, Sec.

| | |
|--|--------|
| Albany, Fourth Church, | 38 44 |
| Augusta, bal. of Coll., 3 87; Young | |
| Ladies' Benev. Soc., 10, | 13 87 |
| Baldwinsville, by Rev. P. K. Williams, | 25 00 |
| Clinton, S. Parmele, 2; Col. Gridley, | |
| 1; Mr. Ellenwood, 1; Mr. Pollard, | |
| 1; G. Benedict, 2; Dr. Hopkins, 1; | |
| G. Bristol, 1 04; Mrs. Strong, 1; | |
| Mrs. Bristol, 1; Dr. Ruddock, 0 47; | |
| Mr. Gleson, 0 50; Mr. Nelson, 0 50; | |
| Dr. Dwight, 5; Mrs. Dwight, 2; Dr. | |
| Stewart, 1; C. Root, 1; Mr. Trow- | |
| bridge, 0 41; Capt. Barton, 1; O. | |
| Marvin, 5; Esq. McNiel, 2; Mrs. | |
| Hickok, 1; Mr. Comstock, 1; O. | |
| Gridley, 10; L. Pond, 1; Mr. Eells, | |
| 1; Mr. Foot, 0 50; Dr. Davis, 3; | |
| Prof. Catlin, 2; Mrs. Noyes, 1; | |
| Deac. Williams, 2; Mr. Steel, 1 50; | |
| Mr. Sisson, 0 50; Mrs. Kirkland, 1; | |
| Mrs. Lathrop, 1; Mr. Benedict, 1; | |
| Deac. Bradley, 2; Mrs. Woodruff, | |
| 1; Mr. Nichols, 1; Mr. Yale, 1; Mr. | |
| Raymond, 0 50; Mr. Bradner, 1; | |
| A. Crane, 50; others, 2 26, | 116 18 |
| Columbus, by Rev. J. T. Adams, | 8 34 |
| Hamilton, by Deac. J. Tompkins, | 25 00 |
| Homer, by Rev. D. Platt, | 31 56 |

| | |
|---------------------------------------|----------|
| Lenox, Presb. Soc., in full to const. | |
| Rev. Alvah Day a L. M. | 21 00 |
| Manchester, Coll., | 4 62 |
| Marshall, by Rev. R. Pratt, | 3 00 |
| Springfield, bal. | 8 13 |
| Turin, by Rev. R. Kimball, | 25 75 |
| Utica, balance, | 78 50 |
| Westford, to const. Rev. William C. | |
| Boyce a L. M. | 30 00 |
| | \$429 39 |

Receipts of the Western Agency at Geneva, N. Y., from Jan. 20th to March 20th, 1839. Rev. John A. Murray, Secretary.

| | |
|---|-----------|
| Addison, | 8 50 |
| Albion, Ladies' Miss. Soc., Mrs. Hazen, | |
| Treasurer, | 36 00 |
| Batavia, in part, | 54 50 |
| Bergen Center, Children of Maternal | |
| Association, | 4 35 |
| Branchport, Ladies, 15 70; Others, 6 06 | 21 76 |
| Buffalo, First Ch., Joseph Dart, Jr., 25; | |
| Others, in part, 70, | 95 00 |
| Pearl-st. Ch., in part, | 14 98 |
| Burdette, | 15 00 |
| Canandaigua, a Friend, to const. Deac. | |
| Robert Antis, a L. D., 100; Mrs. Eliza | |
| Chapin, in full to make herself and | |
| daughter, Miss Mary Chapin, Life | |
| Members, 20; W. Hubbell, Esq., 20; | |
| N. W. Howell, Esq., 10; Wm. Antis, | |
| jr. 10; J. L. Woodruff, 10; Ladies' | |
| Seminary, 10; J. B. Hayes, 5; Mosher | |
| & Concklin, 2; H. Howe, 3; S. K. | |
| Andrews, 3; Rev. Mr. Johns, 2; Mr. | |
| Mason, 1; John Perhemus, 1; Cash, | |
| 21 04; Ladies' Soc., to const. Rev. M. | |
| L. R. P. Thompson, L. M., 50, | 268 04 |
| Canadise, | 2 50 |
| Canoga, by Rev. Mr. Mattoon, | 11 00 |
| Centerfield, | 10 00 |
| Cohocton, | 4 50 |
| East Avon, by Rev. Mr. Marsh, | 21 75 |
| East Otto, | 5 00 |
| Eden, | 16 00 |
| Geneseo, Rev. J. N. Lewis, | 5 00 |
| Geneva, H. H. Seelye, 225; H. Dwight, | |
| jr., 10, | 235 00 |
| Gorham, Ladies, 10; Others, 8 87, | 18 87 |
| Hammondsport, \$1 for each Communi- | |
| cant, | 60 00 |
| Havanna, Rev. Mr. Goodrich, 20; | |
| Others, 15 55, | 35 55 |
| Hopeville, by Rev. Mr. Smith, | 25 18 |
| Hornby, | 6 00 |
| Mead's Creek, | 7 00 |
| Middleport, | 4 00 |
| Moravia, | 27 63 |
| Mount Morris, Mrs. E. Watkins, 1; J. | |
| R. Bond, 10; General Mills, 10; | |
| Others, 40, | 61 00 |
| Pen Yan, Wm. M. Oliver, to const. his | |
| daughters, Agnes O., and Mary E., | |
| Life Members, 60; Henry Wells, Esq., | |
| 10; H. Bradley, 5; Dr. Oliver, 5; | |
| Others, 34 31, | 114 31 |
| Perrinton, | 20 00 |
| Pike, Ladies' Miss. Soc., to const. Miss | |
| Almena M. Nourse a L. M. | 31 54 |
| Pultney, Pr. Ch., by Rev. Mr. Babbitt, | 16 00 |
| Romulus, by Rev. M. Barton, | 37 00 |
| Seneca Falls, | 60 00 |
| Springwater, | 44 36 |
| Summer Hill, | 17 00 |
| Union Corners, | 15 00 |
| Vienna, | 52 25 |
| Woodhull, | 3 00 |
| Yates, | 18 00 |
| | \$1502 58 |

THE
AMERICAN PASTOR'S JOURNAL,
OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED
CHIEFLY BY CLERGYMEN.

SKETCHES FROM A PASTOR'S JOURNAL.

I.

HOW TO TREAT A CAVILLER.

AN individual avowed himself a Universalist: his practice corresponded with his belief. A few months since, I had a pleasant interview with him, in which his favorite creed was brought into view and discussed. A few days afterward, I received from him a letter, proposing and soliciting replies to more than twenty questions, such as Universalists are wont to urge. Instead of writing out separate answers to these questions, I sent him a couple of religious tracts, accompanied by a friendly note. In this I expressed my pleasure at finding him in an inquiring state of mind, apparently desirous to know the truth; at the same time, I told him I should be far more gratified to see him yielding a cordial submission to the truth. I reminded him, that if he relied wholly upon his own understanding, he would be liable, and quite likely to go astray; and therefore, I must urge upon him, the duty of looking to God by fervent prayer. I remarked, that the tracts above mentioned, were deserving of his careful perusal, and if, after reading them with *seriousness and prayer*, they did not answer his questions sufficiently, I would be happy to see him at my study, and would freely converse with him on the subject. I added, by way of postscript, "While you read, BE SURE TO PRAY, for it is

written, 'If any man lack wisdom, let him ask of God.'"

Months have elapsed since the above reply was returned; but though the individual referred to is my next-door neighbor, and is in the habit of frequent intercourse with me, yet I have not known him in any instance to allude to the letters or the tracts.

Quere.—Is there any thing in the state of mind which Universalism induces, which indisposes a man to prayer? That man knew, that if he alluded to this correspondence, I would ask him, if he had complied with the suggestions, that he should seek wisdom from God. Why should he shrink from that inquiry?

II.

A CONFESSION.

A certain individual had long been trying to settle down in the doctrine that all men will be saved. At times, he expressly avowed this as his belief. But during a friendly conversation with a clergyman, on religion, he said, "I believe there are good people among all denominations. I believe there are some good Universalists; but I confess, I never saw one of that denomination whom I regarded as a good person."

Was not this man's difficulty a serious one to the system? If it be the truth, should its fruits not be so ob-

vious, that a professed seeker for witnesses, could find at least one ?

III.

The father of the family, whose heart seemed to be warmed with divine love, proceeded to give me some account of the exercises of his own mind. Said he, "at the time you last called upon us, when I saw you approaching the house, I felt badly; I did not wish to see you." He then went on to speak of the conversation I had with him and his wife, on the subject of religion, the importance of seeking salvation immediately, the unreasonableness and danger of delay. He then referred to what I said respecting secret and family prayer; the duty of erecting the family altar, the weighty reasons why he should pray in his family that very evening; the danger of neglecting it any longer. He then proceeded to tell me the effect which that conversation had on him. He could not rid himself of the idea that he ought to pray in his family. Before retiring to rest, he actually went to the barn and attempted to pray. This effort greatly increased his anxiety. He retired to his bed, but was not able to sleep. He spoke also, of the deep and pungent convictions that followed, of his awful sense of the malignity of sin, and the perfect justice of God in his condemnation. He found no peace till, a few days after, he determined to follow my advice. He assembled his family in the evening, read to them a chapter from the Bible, and then, bowing before God, attempted to offer up his broken supplications. At this point, the burden of his sins was removed; light began to break upon his soul. This was followed by a sweet sense of pardon, and the comforts of hope. Very soon, his beloved companion was also brought to trust in her Saviour.

H.

PROCRASTINATION AND PERDITION.

In one of my walks about my parish, some years ago, I passed the

place where one of my parishioners, who was a stone-cutter, was at work upon a large block of granite. He was about forty-five years of age, a hard-working, prosperous man, a warm personal friend, a constant attendant upon the means of grace; but utterly indifferent, so far as I could judge, about the concerns of his soul. Having so good an opportunity, I determined to speak to him plainly and earnestly upon the subject of religion.

"My friend," said I, "you have a hard subject for your chisel there." "Yes," he replied, "very hard indeed; I don't know that I ever saw a more difficult stone to cut than this." "But," said I, "there are harder things than blocks of granite." "I suppose so; and granite grows harder by exposure to the air. I can work a stone much easier when it is first taken from the quarry." "I refer to the heart," said I. "It is harder than stone; and as you say of granite, it is growing harder every day. Hard as this stone is, you can make it assume any form you please; you can mould it like clay. But God has been for many years at work upon you by his word, and Spirit, and providences, not a feature of the image of Christ yet appears upon your heart of adamant."

"I know it, I know it," he replied, "but it was not always so. Ten years ago the Holy Spirit visited my soul, and melted it like wax. You never saw me weep, but I wept then, and I thought the time of my conversion had come. But the cares of this world, and the deceitfulness of riches, and the lust of other things entered in, and grieved away the Spirit, and hardened my heart against the truth. The Spirit left me; but I believe and am sure, that it was only for a season. I am confident that he will return, and then I shall become a Christian."

"Ah, my friend," said I, laying my hand upon his shoulder, "you are cherishing a most dangerous confidence. You are not grieving, but insulting the Spirit of God; and your heart may be withered by his wrath, instead of being melted by his love. But God is merciful, only

be sure to live until the Spirit returns. Be careful of your life, for you stake your salvation upon its continuance.

I never saw him again. A few months after this interview, during my absence from the place, he was found in his barn suspended by the neck, and quite dead. No reason could be assigned for this act of self-destruction. He had met with no heavy affliction. He had an affectionate wife and several small children. His business was prosperous. His earthly condition was in all respects happy. But he could not wait for the return of the Spirit. Abandoned of God, and tempted by the great adversary of souls, without strength to resist, he madly cut short his own probation, and quenched his presumptuous hope in the blackness of darkness.

Reader! have you grieved away the Spirit, and still expect his enlightening and converting influences? MAKE A COVENANT WITH DEATH AND HELL, that will stand; and be sure NOT TO DIE until your hope is realized.

ON CONDUCTING BIBLE CLASSES.

[Continued from p. 262.]

IV. *The Epistles.*

In studying the Epistles, it is well to have constantly before the eye of the class, a chart, or table so constructed as to show, as near as can be ascertained, the date of each, the place where it was composed, and the author. Let these be arranged chronologically, and it will often assist the teacher in showing the force and propriety of certain expressions.

It will be an excellent preparation for the Epistles, if the conductor of the class read with care Paley's *Horæ Paulinæ*, and Blunt's small work on the same plan, in which he has gathered up many facts not noticed by Paley. As to commentaries, they are so numerous, and of such various worth, that it would be presumptuous in the writer to designate a particular author. The greatest benefit,

however, will be found to result, in this as in other portions of the course, from constant and copious references.

In taking up an epistle, inquire, 1st. *Who wrote it?* And, then, let the reasons for its authorship be hunted out from the epistle itself. 2d. *Where was it written?* Let the evidence of the answer to this be also adduced. 3d. *To whom was it addressed—and what do we know of them?* 4th. *What was the occasion of the epistle?* These inquiries, and the answers to them, prepare the way for the 5th question, *What is the scope of the epistle?* And in answering this, it should be ascertained what is its *main* topic; where the treatment of it begins and ends; what is *introductory*; what is *excursive*, or one side of the main argument; what is *inferential* and hortatory, &c. Let the divisions, between these several portions, be marked off on the margin of the Bible with a pencil, and let the lessons be so arranged as to respect these divisions; and when the class passes from one to another, require them to state the argument which the writer is conducting, and to show how far it has advanced. If there be not sufficient mental cultivation in the class to do this, the teacher should do it, endeavoring to make each pupil understand whereabout the author is in the progress of his work, and what he is next about to do. The advantage of this course, in enabling the pupil to understand particular allusions and expressions, is astonishing. After having gone through with a given book, let the analysis of it be again taken up, and rendered perfectly familiar. The acquaintance which the class now have acquired with the spirit of the writer, prepares them to enter upon the examination of particular phrases, such as "righteousness of God," "imputed," &c.; for until the learner is well imbued with the genius of the human author, whom the Holy Ghost employed in the production of any portion of the Bible, the exact meaning of oft recurring forms of speech, cannot be appreciated. It should be remembered, also, that in the epistles

of the New Testament, the most peculiar people on earth, the Jews, occupy a large share of the attention of the sacred writers; and of course, the peculiarity of their religious rites and doctrines would often be alluded to. At the same time the extension of the Roman empire, the prevalence of the Greek language, and of the games, the military and domestic affairs of the people of Italy and Asia Minor, introduced into the style of all literary productions, the peculiarities of the Greeks. In studying the epistles, then, we are to expect idioms and allusions which are to be explained by one, or the other, or by both of these separate causes which went to modify style.

The study of the *Revelation*, is one of the most difficult that can be assigned to a Bible class. Hence, I believe, it is usually left to the sole discussion of ministers, and to the private reading of believers, without being made the subject of social study. But while it is confessedly a dark book, and must remain so, in a great measure, till the developments of Providence shall fulfil its predictions; still, something may be done towards a proper appreciation of its meaning. The first three chapters, containing the messages to the seven churches, contain specific predictions, the fulfilment of which it will be highly improving to a class to investigate. Portions of the succeeding prophetic matter have also already been fulfilled; and these, like the prophecies of the Old Testament, may be studied by employing historical illustrations. But much of this book must, at present, admit of only probable conjecture. In framing a theory of interpretation, an advantageous comparison may be made between the imagery of the *Revelation* and that of the Old Testament prophets; e. g. the description of the *living creatures*. A good reference Bible will show a much greater correspondence between the two, than a mere cursory reading would suggest. Newton on the Prophecies, Scott's Family Bible, Smith's Key to the Revelation, Croly on the Apocalypse, and finally, an article on the subject of this part of Scripture, in the New-Haven Chris-

tian Spectator, in 1838, are the principal reference books which it is well to consult, as they contain all the leading suggestions which have been started concerning this deeply interesting, and yet mysterious book.

Permit me, in conclusion, to suggest that all young persons who love the Bible, undertake something like the course suggested in this article. Treasures of knowledge are hidden in the word of God, rich beyond all conception, on which the whole life may be spent, and yet the explorer will account his latest discoveries the most valuable. The writer has advanced in years, beyond the period when intellectual attainments are wont to be most successfully prosecuted, and he cannot but express the feeling of regret, that some kind mentor had not guided his youthful studies more in the path of sacred literature. And if there were any thing for which he could wish to live over again the painful years of his pilgrimage, it would be to study the Bible—to read it through and through—to search and compare—to make it the book of morning, noon, and night—the book of travel, of retirement, the hand-book, the pocket-book, the book of history and poetry, the all-in-all of doctrine and practice.

CHRONOLOGICAL VERSES.

From the creation to the flood we fix,
Just sixteen hundred years and fifty-six;
And in four hundred seven and twenty more,
Abraham is called his Maker to adore.
Four hundred thirty run their ample round,
When impious Pharaoh and his host are drown'd;
Three hundred more and seven, Troy smokes upon
the ground.
One hundred eighty more revolving years,
And Solomon his far famed temple rears.
Then in two hundred fifty-two, 'tis said,
Stern Romulus old Rome's foundation laid.
Two hundred fourteen seasons scarce are done,
When Cyrus conquers mighty Babylon.
Two hundred eighty more complete their train,
And Alexander conquers it again.
Now eight score years and two bring Persia's doom
And empire flies from Macedon to Rome.
In eight score more and eight, the world hath
peace;
And Christ is born to bless the human race.

END OF VOL. XI.

